

PLAN OF THE WORK

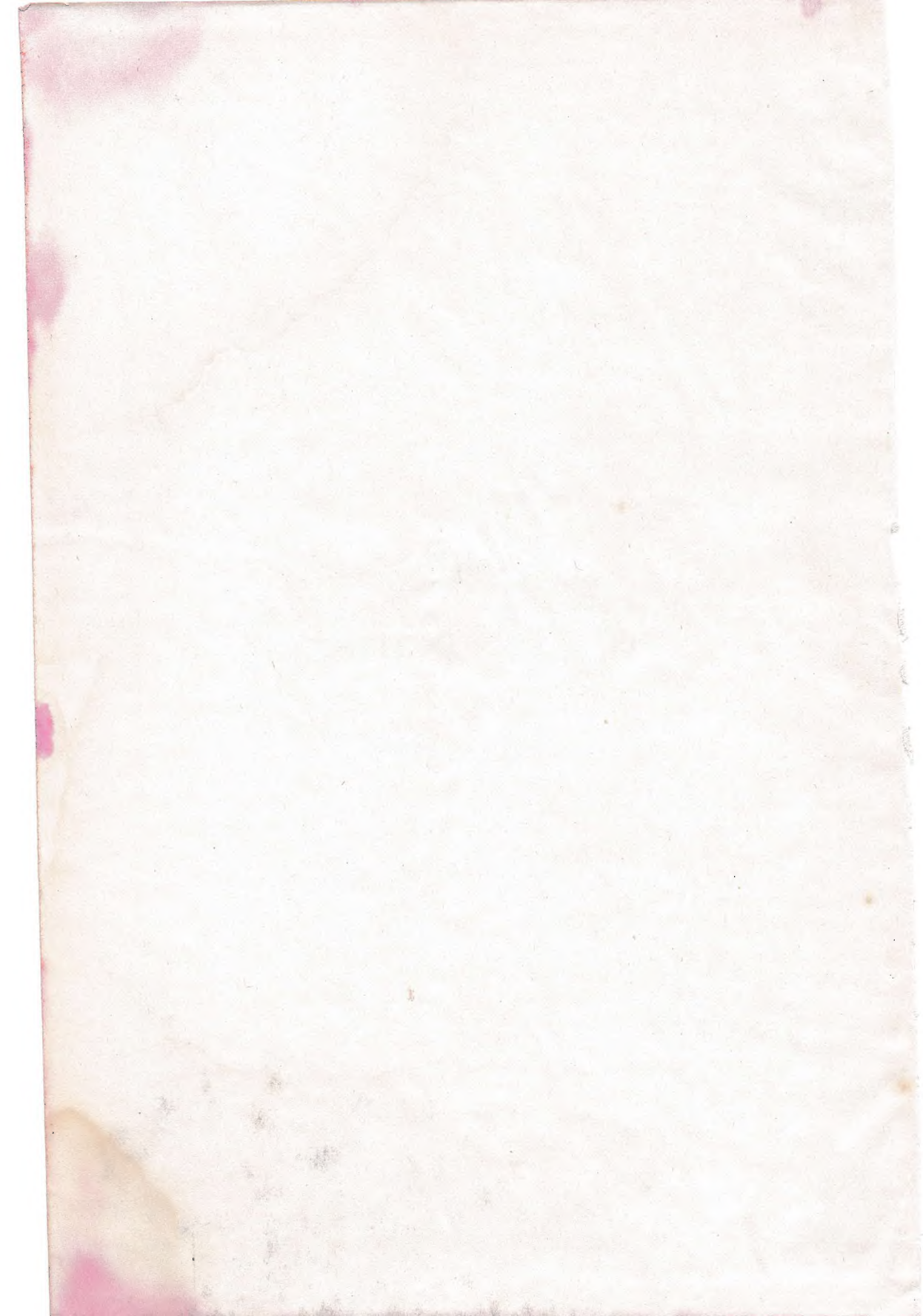
The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia] BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador) CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG GREECE Greenland (See Denmark) GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak) MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is. NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland) SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia)</p>
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VOLUME ONE



PEOPLES OF ALL NATIONS

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VOLUME I

Pages 1-784

Abyssinia to British Empire



LONDON : THE AMALGAMATED PRESS LIMITED

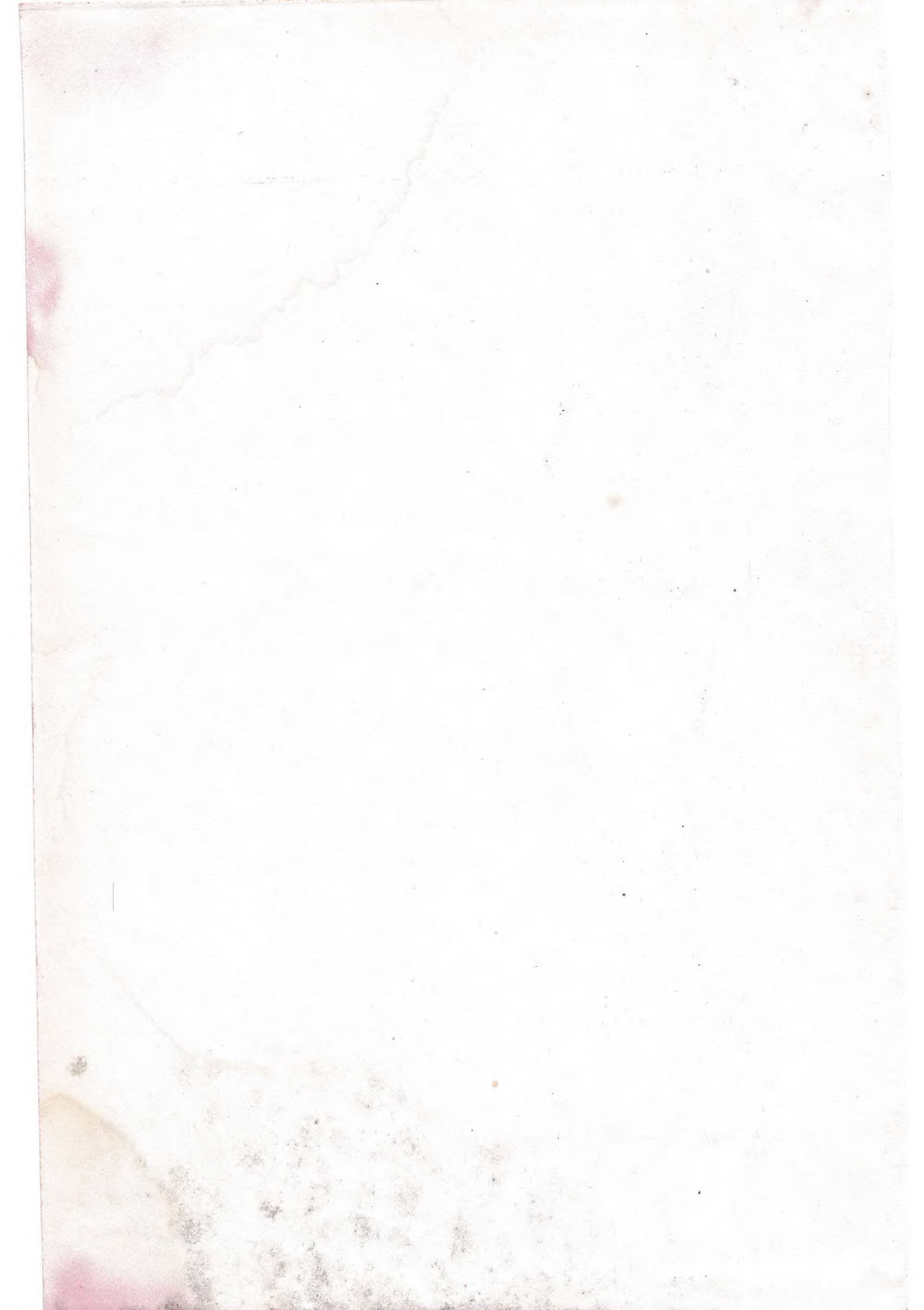






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AFRICA

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PEOPLES OF ALL NATIONS

Editorial

PEOPLES and NATIONS are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the ineluctable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral tint.

Survey of the Living World To-day

IN this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

"The Proper Study of Mankind is Man"

A PROPER knowledge of the races of mankind that are sharing with us in the life of the globe to-day is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.

A New Picture of the Post-War World

IT was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

Only Writers of Accepted Authority

THAT every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make **PEOPLES OF ALL NATIONS** the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

Entirely New Series of Pictorial Documents

WHILE great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

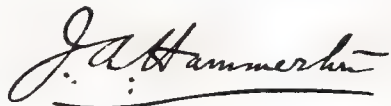
To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

An Unequalled Pageant of all Mankind

PHOTOGRAPHERS in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of **PEOPLES OF ALL NATIONS**. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

THE FLEETWAY HOUSE,
LONDON, E.C.4



A GALLERY OF CONTRIBUTORS

MORE than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of

PEOPLES OF ALL NATIONS



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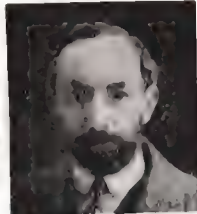
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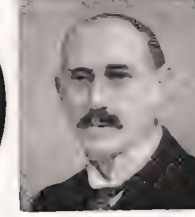
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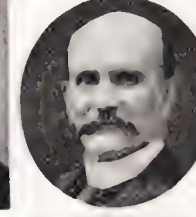
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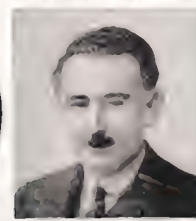
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PLAN OF THE WORK

The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence

<p>ABYSSINIA AFGHANISTAN ALBANIA ALGERIA ANDORRA ANNAM ARABIA See also Hejaz, ARGENTINA [Oman] ARMENIA AUSTRALIA AUSTRIA AZERBAIJAN</p> <p>BELGIUM BELGIAN CONGO BHUTAN Bohemia (See Czecho- BOKHARA [Slovakia]) BOLIVIA BRAZIL</p> <p>BRITISH EMPIRE</p> <p>I. IN AFRICA Anglo-Egyptian Sudan Ascension Island British East Africa Kenya Tanganyika Uganda Zanzibar Egypt (See Egypt) Mauritius, etc. Nyasaland Protectorate St. Helena Seychelles Somaliland Protectorate South Africa Basutoland Bechuanaland Rhodesia (See Rhodesia) See also South Africa, Union of Swaziland West Africa Nigeria Gambia Gold Coast, Ashanti, & Northern Territories Sierra Leone Togoland Cameroon Zululand (See South Africa, Union of)</p> <p>II. IN AMERICA Bermudas Canada (See Canada) Falkland Islands Guiana, British Honduras, British West Indies</p> <p>III. IN ASIA Aden, Perim, Socotra, Bahrein Islands [Lahe] Borneo & Sarawak Hongkong India (See India) Straits Settlements Malay States</p> <p>IV. IN AUSTRALASIA AND OCEANIA Papua New Guinea Fiji Pacific Islands See also Australia, New Zealand, Tasmania</p> <p>V. IN EUROPE Channel Islands Cyprus Gibraltar Malta</p>	<p>BULGARIA BURMA</p> <p>CAMBODIA CANADA Central American Republic (See Guatemala, Hon- duras, & Salvador)</p> <p>CEYLON CHILE PATAGONIA CHINA See also Manchuria, Mon- golia, Sin Kiang, Tibet Cilicia (See Syria & Cilicia) COLOMBIA COSTA RICA CUBA CZECHO-SLOVAKIA (Bohemia, Moravia, Silesia, Slovakia Ruthenia)</p> <p>DAHOMAY DANZIG DENMARK See also Iceland Dominican Republic (See Santo Domingo)</p> <p>ECUADOR EGYPT LIBYAN DESERT ENGLAND ISLE OF MAN ESTHONIA</p> <p>FINLAND FIUME FORMOSA FRANCE See also Algeria</p> <p>FRENCH COLONIAL EMPIRE</p> <p>I. IN AFRICA French Congo (French Equatorial Africa) Cameroon Reunion French Somaliland French West Africa & the Sahara See also Dahomey Mauritania Morocco (See Morocco) Togoland Tunis (See Tunis)</p> <p>II. IN AMERICA Guadeloupe French Guiana Martinique St. Pierre & Miquelon Is.</p> <p>III. IN ASIA French India French Indo-China See also Annam Cambodia</p> <p>IV. IN AUSTRALASIA & OCEANIA New Caledonia New Hebrides Society Islands, Tahiti, Marquesas, etc.</p>	<p>GEORGIA GERMANY BADEN BAVARIA PRUSSIA SAXONY WURTEMBERG</p> <p>GREECE Greenland (See Denmark)</p> <p>GUATEMALA</p> <p>HAITI HAWAII HEJAZ HONDURAS HUNGARY</p> <p>ICELAND INDIA See also Burma, Nepal</p> <p>IRAK IRELAND ITALY ITALIAN DEPENDENCIES Eritrea Italian Somaliland Tripoli & Cyrenaica Tientsin Concession</p> <p>JAPAN See also Formosa Korea</p> <p>KHIVA KOREA Kurdistan (See Armenia & Persia)</p> <p>LATVIA LEBANON LIBERIA LIECHTENSTEIN LITHUANIA LUXEMBURG</p> <p>MADAGASCAR MANCHURIA Mesopotamia (See Irak)</p> <p>MEXICO MONACO MONGOLIA Moravia (See Czecho- MONTENEGRO [Slovakia]) MOROCCO</p> <p>NEPAL NETHERLANDS DUTCH EAST INDIES DUTCH WEST INDIES</p> <p>NEWFOUNDLAND LABRADOR NEW ZEALAND See also Samoan Is.</p> <p>NICARAGUA NORWAY</p> <p>OMAN</p> <p>PALESTINE PANAMA PARAGUAY Patagonia (See Chile) PERSIA & KURDISTAN PERU PHILIPPINE ISLANDS</p>	<p>POLAND PORTUGAL PORTUGUESE DEPENDENCIES Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique</p> <p>RHODESIA RUMANIA RUSSIA See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania Siberia, Ukraine</p> <p>SALVADOR SAMOAN ISLANDS WESTERN SAMOA SAN MARINO Sandwich Islands (See Hawaii) SANTO DOMINGO SCOTLAND SERBIA, CROATIA & SLOVENIA See also Montenegro</p> <p>SIAM SIBERIA YAKUTSK REPUBLIC Silesia (See Czecho- Slovakia, Germany Poland)</p> <p>SIN KIANG SOUTH AFRICA, UNION Cape of Good Hope Natal & Zululand Transvaal Orange Free State S.W. Africa Protectorate See also British Empire in Africa</p> <p>SPAIN SPANISH COLONIES Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco</p> <p>SWEDEN SWITZERLAND SYRIA & CILICIA See also Lebanon</p> <p>TASMANIA TIBET TUNIS TURKISTAN See also Sin Kiang, Bok- hara, Khiva</p> <p>TURKEY See also Arabia, Syria</p> <p>UKRAINE UNITED STATES OF AMERICA U.S. TERRITORIES Alaska Porto Rico Virgin Islands Guam See also Philippine Is- lands, Hawaii, Samoan Islands</p> <p>URUGUAY VENEZUELA WALES Yugo-Slavia (See Serbia</p>
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THE DAWN OF NATIONAL LIFE

*An Outline of Racial Origins: How Man Emerged
from the Horde at the Call of the Tribal Spirit*

By **SIR ARTHUR KEITH, F.R.S., F.R.C.S., LL.D.**

Author of "The Antiquity of Man," "Nationality and Race," etc

IF we would seek for a rational explanation of how mankind has been fashioned into diverse races, and how modern nationalities have come into being, we must go far beyond the bounds of history in its written form. From the number of early cemeteries

and graves in Upper Egypt, we may draw the conclusion that some 6,000 years before the birth of Christ if not earlier, a discovery had already been made which was destined to revolutionise the world of mankind. This discovery was the knowledge of agriculture—the art which made any tract of land, one which was scarcely sufficient to sustain a single soul by its natural produce, sufficient to carry a hundred families. By this art the sparsely distributed natives of the valley of the Nile

became, in a few generations, the teeming millions who served the Pharaohs. It is the knowledge of agriculture that has clothed large parts of the earth with a close carpet of humanity.

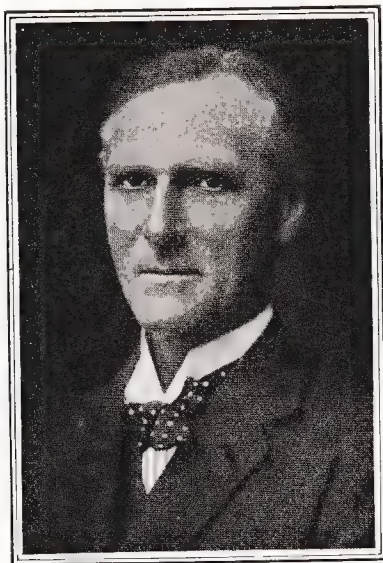
To take a modern example from our own homeland, an area in the valley of the Thames which could scarcely have supported twenty wandering families in Neolithic times by its natural produce of plant, fish, and game, now provides homes for over seven millions of Londoners

The discovery and improvement of agriculture have made massed populations and crowded nationalities possible, and wrought a evolution in the conditions of human existence. This critical step forward marks the close of an ancient order of things and the dawn of our modern world.

The discovery of agriculture coincides with another important event—the beginning of the Neolithic period, the last of man's many phases of stone culture. Experts are almost unanimous in placing the beginning of man's Neolithic culture at a date some 6,000 or 7,000 years before the birth of Christ. Thus it will be seen that the dawn of our modern world of crowded nationalities is a comparatively recent event in man's immensely long history. It was not until some 3,000 years before

Christ's time that men found out how to replace weapons and implements of stone by others wrought in metal—first in copper or bronze, and then in iron. The Bronze and Iron Ages represent only the latest pages of the voluminous history of mankind.

For the anthropologist there are but two well-marked phases in human history. The first phase is that of natural subsistence—an infinitely long and monotonous chapter—stretching



Arthur Keith

Photo, Russell

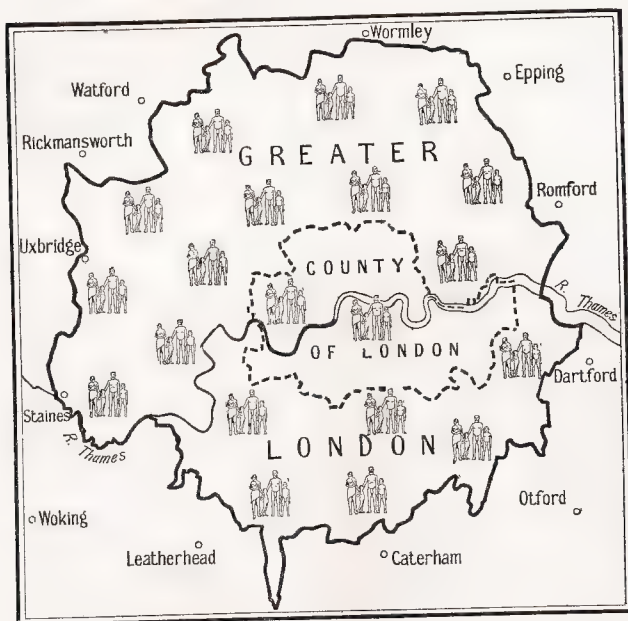
over a million of years or more. The second is the phase of artificial subsistence—which we have just seen to be a short chapter—covering a period of 8,000 years, or 10,000 at the very utmost. This later period has been one crowded with events which have a critical bearing on the present and future welfare of

early humanity, when modern races of mankind were being fashioned and the qualities of their brains and minds were being evolved. No land offers us such advantages for our present purpose as does the continent of Australia. Until a little over 150 years ago, when Captain

Cook arrived there, it was the most secluded part of the earth's surface, the most remote from the tides of civilization which swept the continents lying to the north of the Equator.

If a breeder were in search of a primitive stock of humanity, with the view of evolving from it, by means of artificial selection, breeds or races comparable to the more distinctive types of modern mankind—such as the Negro of Africa, the Mongol of Asia, and the Caucasian of Europe—he would select for his purpose the dark-skinned natives of Australia. They represent an old or primitive type of modern humanity.

They have many Negroid traits, some Mongolian, some Caucasian features, and many other characters which may be



WHEN ONLY 100 PERSONS COULD LIVE IN LONDON
In prehistoric times, before man had discovered the great secret of agriculture, the area now covered by Greater London could support only about 100 individuals. Its total possible population at that early stage is shown by the figures on the map. To-day, seven and a half millions of human beings are massed in the area

mankind. It was during this period that the actors in the great drama of humanity took up their present places on the world stage. But when it comes to the understanding of racial and national problems, the first and long natural phase of man's history is by far the more important, for it was in this period that the existing races of mankind became differentiated and came by their mental qualities and bodily characters. The mental outlook which has been inherited by modern man was shaped then.

Fortunately for our present purpose, it is still possible to study the conditions of life which prevailed in the world of

termed low or primitive. The conditions under which they spend their lives represent a stage which prevailed in all parts of the world before the art of agriculture was discovered. At the date of Captain Cook's arrival the native population of this vast continent—probably under a quarter of a million souls—was divided and subdivided into a myriad of tribal islets.

The manner of life led within one of these islets we may glean from the recent and instructive researches of Professor Baldwin Spencer and Mr. F. J. Gillen in Central and Northern Australia. We may select the Warramunga tribe, occupying a sharply delimited

territory, equal in extent to the combined areas of Yorkshire and Lancashire, situated almost in the heart of the continent. Their country is an arid plain, covered by Mulga scrub, crossed by ranges of hills, and provided with no natural frontier barriers. So barren does the land seem to a European visitor that he is puzzled to know how the natives manage to obtain a livelihood, for they are entirely dependent on the natural produce of their arid plains and almost waterless creek-valleys.

Over this country the Warramunga are scattered, divided into local bands or groups, each group confining its wanderings to a definite and recognized district of the tribal territory. Each local group is composed of closely related indi-

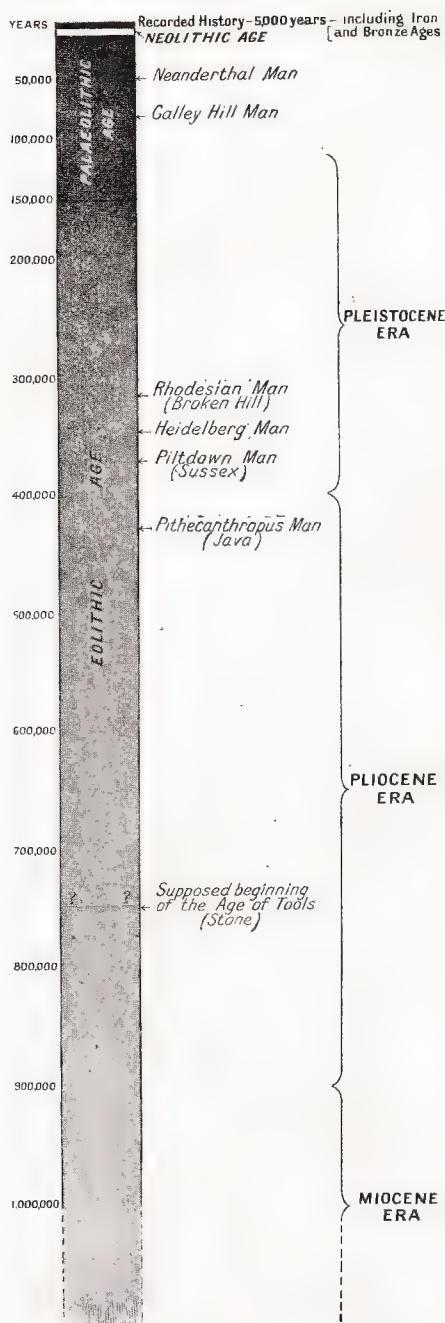
viduals, the older men serving as heads or advisers. A common speech prevails throughout the members of the tribe, with a tendency to form local dialects. Elaborate ceremonies bring local groups together at intervals, and assist to keep up a community of interest and of organization throughout the whole tribe.

The Warramunga are surrounded by five other tribes, each of which has its marches strictly delimited. Each has its own tongue; in ceremonies and in beliefs, each tribe differs in detail. A strict understanding of territorial limits, a decided difference in speech, and slighter differences in customs, habits, beliefs, and ceremonies tend to isolate neighbouring tribes. Marriage across the tribal frontier line is rare: organized



THE DISCOVERY THAT MARKS THE DAWN OF OUR MODERN WORLD.
The discovery of agriculture was the event which changed the whole face of the world. The first man who discovered the use of the hoe laid down a new knowledge which "has clothed large parts of the earth with a dense carpet of humanity." The Natives native seen above, whose agriculture is limited to the use of a primitive hoe, is not greatly advanced beyond the primitive discovery.

Photo J. P. B. B. B.



This diagram, prepared by Sir Arthur Keith, is based upon two scales of time, one estimated by the age of geological deposits and the other by the evolution of human implements. Note how brief a period in comparison to the whole is the recorded history of man

warfare of tribe against tribe is unknown; but perpetual inter-tribal vendettas across frontier lines serve to keep the people of one area separate from those of surrounding areas.

No matter which part of the Australian continent we had visited before the arrival of the white man, we should have found it divided up, each area being the circumscribed homeland of a local or family group. We should have found that a number of these local groups regarded themselves as forming part of a natural community or organization to which we may give the name of tribe. Nowhere on the Australian continent do we find evidence of disturbances wrought by the impact of migratory or invading hordes. Evolution worked out its ends by increasing the numbers and territory of successful tribes at the expense of their less vigorous and less prolific neighbours.

PHASE of life that ended 8,000 years ago in Europe but is still existing in Australia

The state of human existence which can still be seen in Australia represents for us the conditions of human life in all parts of the world during the long epoch of man's natural or primitive subsistence. In Europe this phase began to come to an end some 8,000 years ago. It was amidst these primitive conditions that the numerous races and breeds of modern mankind became differentiated from each other. In such conditions, too, extinct human forms, which we know only by the discovery of their fossilised skull and bones, became evolved.

It is only when we look deeply into the problem of the origin of modern human races, and search for the machinery which Nature has employed to bring them into existence, that we see the importance of the factor of isolation. This factor of isolation was forced on Darwin's attention when he visited the Galapagos Islands, and found each with its peculiar species of birds and turtle.

It was not necessary for Nature to place primitive mankind on an archipelago of islands scattered in a

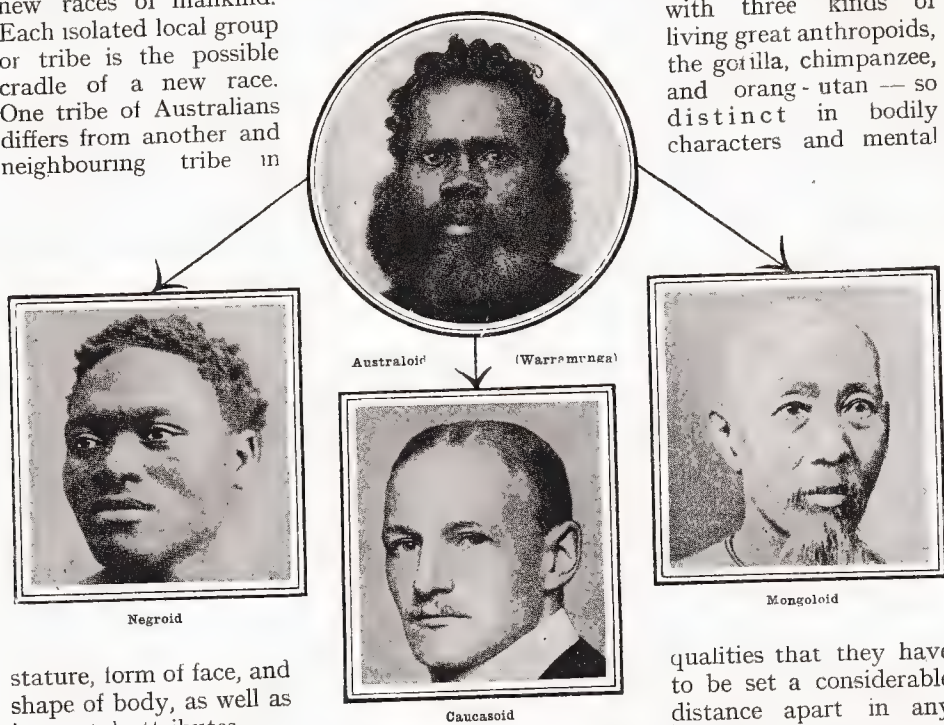
vast sea to secure the isolation of human groups; she obtained the same effect by creating and fixing in the human brain that assemblage of instinctive mental reactions that we are all familiar with a "tribal spirit" or "clannishness."

The tribal instinct is an essential part of Nature's machinery for the production of new forms of humanity—new races of mankind. Each isolated local group or tribe is the possible cradle of a new race. One tribe of Australians differs from another and neighbouring tribe in

mental qualities which constitute the tribal instinct divide mankind into groups or nations, and have been an essential factor in evolving the black, yellow, and white races of mankind from a common ancestral stock.

In searching for light on the earliest stages in human evolution help can be obtained by studying the animals most nearly related to man. For many years

we have been familiar with three kinds of living great anthropoids, the gorilla, chimpanzee, and orang-utan—so distinct in bodily characters and mental



stature, form of face, and shape of body, as well as in mental attributes.

If the tribal spirit, which is so deeply engrafted in human nature, could be eradicated—if that mental quality which Professor F. H. Geddings, in "The Principles of Sociology," has named "consciousness of kind" were to be bred out of the human brain, then the racial frontiers of the world would break down, and mankind would mingle and become reduced to a grey uniform mixture throughout the world. It is the ever present reaction of the tribal spirit that maintains racial frontiers. These

OUR ANCESTRAL BLACK

The existing Warramunga of Australia represent the original stock from which the three great modern races have developed, as suggested in the above grouping

qualities that they have to be set a considerable distance apart in any evolutionary scheme of classification. The orang is native to Borneo and Java; the gorilla and chimpanzee are now confined to Africa. The

difference between these apes is so great that they have to be classified or grouped not as separate species, but as separate genera. In the ancient world of mankind there were wide gaps of a similar kind between human types: some of the extinct human forms, which are known from their fossil remains, were so different in structure from the modern breeds of men, and were marked off

from each other by such pronounced anatomical characters, that they have to be given separate specific or even generic rank. They were as far apart in the evolutionary scale of the human world as the jackal, wolf, dog, and fox are in the canine world. All the breeds or races of modern man, on the other hand, are no farther apart in the evolutionary scale than the modern breed of dogs, such as the bulldog, greyhound, sheep-dog, and spaniel.

SCIENCE, despite its progress, has only recently found new marvels of human development

In the later phases of the period of man's natural subsistence, the ancestral stock of modern man thrived, expanded, and came gradually to occupy the whole surface of the earth, ousting and extinguishing all the representatives of competing and more ancient human types. There must have been some qualities of brain and body in the ancestral stock of modern man that gave it a winning advantage over all its rivals. As this modern stock thrived and expanded, broken up as it must have been into scattered, isolated, local groups, it in turn underwent differentiation and gave rise to the various human breeds or races that carpet the surface of the earth to-day.

Breeders will agree that the persistent separation of a primitive community into local or tribal groups is highly favourable to the creation of new races or breeds. But how is it that Negroid features have become most pronounced in the natives of tropical Africa, Mongoloid features in the natives of North-Eastern Asia, and Caucasoid or European features in the natives of Europe?

In late years Nature has unlocked some of the secrets of her mechanism for the production of new forms of man and beast. It has been found that there exists in the human body just as in that of every vertebrate animal, a number of growth-regulating glands, each exercising its own peculiar effect on the growth of body and brain. Two are situated within the skull and

attached to the brain—the pituitary gland and the pineal gland. Another is placed in the neck—the thyroid gland. A fourth is placed near the kidneys—the adrenal gland; while the fifth, or interstitial gland, forms an intrinsic constituent of the sex or seed glands.

The fact that removal of the sex glands alters the bodily form and mental character of human beings is knowledge of olden times. But it is only in recent years that we have learned how the effect is produced. We now know that the sex glands and each of the other glands just mentioned are small but complex chemical laboratories in which substances named hormones are produced. These hormones are passed in minute quantities into the circulating blood and are by this means carried to every member and part of the body, where they exercise a regulating or controlling influence on growth and form.

MYSTERIOUS glands that determine sex and stature and shape new types of human beings

Medical men are only too familiar with the disturbances of growth which follow disorderly action of one or more of these glands. For instance, the pituitary gland may assume an abnormal size, with the result that the growth of the whole body changes. A young man or woman so affected will shoot up into a giant or giantess. If, on the other hand, the gland is reduced in size or action, dwarfism results. We know, too, that adult individuals who suffer from enlargement of the pituitary gland become transformed in appearance in the course of a few years. Their faces become rugged and long, their jaws big, and their noses prominent. Their feet, hands, skin, hair, and mental nature change, so potent are the hormones emanating from the pituitary gland in the shaping of bodily characters.

Medical men are also familiar with the growth effects which follow disordered action of the thyroid gland. The effects are different from—almost the opposite of—the effects which follow



ANIMALS THAT ARE MOST NEARLY RELATED TO MAN

The orang (left), a native of Borneo, who builds a rude shelter in the tree-tops, and the chimpanzee (right), together with the gorilla, shown opposite, are man's nearest relatives among animals. But these apes are so different from each other that they form separate genera, and the fossil remains of primitive man show equally great structural differences, whereas modern men are no farther apart in the evolutionary scale than the modern breeds of dogs

disturbed action of the pituitary gland. If the action of the thyroid is defective, the face becomes short and broad, the nose seems to sink in at the root and to become widened and flattened. The skin and hair change in texture, the brain becomes sluggish, growth in stature is diminished or even arrested, so that dwarfism results. Again, the adrenal glands, as well as the thyroid, may be defective or altered in action. The skin of a fair person then becomes darkened by the deposition within it of pigment. The colour of hair and skin can be changed.

HORMONES at work and the wonders they can perform in the growth of the human body

Thus we see that there exists in the human body an elaborate mechanism for regulating its development and growth. By the free play and interaction of hormones, stature and strength may be increased or diminished; the pigmentation of the skin may be altered, the texture and distribution of hair changed, the facial features transformed, mental nature and emotional reactions greatly modified. Further, it is highly probable that certain elements

in food, known as vitamins, can act on, and alter, the hormone mechanism which controls growth and determines racial characteristics.

MOST recent coins from Nature's wonderful mint and where they circulate

The most recent human types to be found in the world are (1) the blond people of North-Western Europe; (2) the typical negro of Central or Tropical Africa; (3) the Mongolian type of North-Eastern Asia. These are the latest physical human coins issued from Nature's evolutionary mint, and to the first only can we give any close consideration here. The lands lying round the Baltic, which served as the cradle of the blond type, represent a recent area of habitation, for throughout the long glacial period they lay deeply buried beneath a thick cap of ice.

We have every reason to suppose that the Nordic race of North-West Europe, tall men with fair hair and skin, with blue eyes and long narrow heads, are the progeny of the dark-haired and long-headed Mediterranean type of man who expanded northwards as the ice-sheet



THE FIERCE AND TERRIBLE ASPECT OF THE GORILLA

Though largest of the man-like apes, this creature is not so nearly related to the human genus as the chimpanzee, which, like the gorilla, is an *inhabitant* of Africa

vanished. Blond skin and hair are new features, for a dark skin is a character of primitive races of man; it is a simian and ancient inheritance.

We have no apt name for the racial type found in Europe and South-West Asia, the best being that proposed by Blumenbach—Caucasian or Caucasoid. Ever since the dawn of written history, one branch or another of this stock has led the van of civilization. All great human inventions have been made by one or other of its members—the art of agriculture, the use of metals, the application of steam and electricity, the perpetuation of knowledge by the

use of written or printed characters. How varied this stock has become, how active evolutionary forces have been in its midst, is at once realized when we draw a line across that part of the map of the world to which the Caucasian stock was confined until the dawn of the sixteenth century. The line extends from Southern India to Scandinavia. At the European end of this line we find the cradle-land of the blond man; at its Indian end we find peoples showing distinct Australoid and Negroid traits. The population of India, we shall see, has been evolved on the great racial watershed of the world. Within its

borders extend the fringes of all the four great racial stocks of the world—the primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid. India lies at the junction of the four great racial seas, hence the apparently mixed character of her population.

NOSES of all nations are variously designed according to racial areas

Our early acquaintance with Biblical history has unconsciously led us to regard the peoples living between the eastern end of the Mediterranean and the western frontiers of India—the Turk, Kurd, Armenian, Jew, Arab, Persian, and Afghan—as the most ancient of human races. When, however, we look closely at the physical characters of these Eastern peoples, particularly at their facial features—for it is by the form and expression of the face, by the colour of skin and texture of hair that we can best tell one race from another—we see that in reality they represent one of the most clearly differentiated branches of the Caucasian stock.

It is on the human nose that Nature has wrought her latest evolutionary designs. Among anthropoids the nose is merged in the contour of a snout-like face; the primitive human nose is wide, flat, not clearly differentiated from the rest of the face. In the typical Semitic face, and in variants of this type, we see a racial characteristic which extends from Palestine to Egypt. In this region of the world the nose has become a sharply delineated structure, more so than in any other racial area.

The present headquarters of this great-nosed racial type, which may be named Proto-Semitic, lies in South-Western Asia. It extends towards the north and east until it reaches the frontiers of the Mongolian stock beyond Afghanistan in the neighbourhood of the Hindu Kush. To this Proto-Semitic stock the Turk belongs, not, as is so often believed, to the Mongolian. We can follow the Proto-Semitic type through Persia and Baluchistan. When we enter the Punjab the racial type changes; the skin darkens, but the

stature and features are pronouncedly Caucasoid or European. In India we reach the utmost fringe of the Caucasoid type; we pass beyond its evolutionary cradle. When we move towards Arabia or Egypt we come among less differentiated members of the Proto-Semitic stock. In Arabia, as in Egypt, we are passing towards the African cradle-lands and come within the zone of Hamitic influence. The Arabs and Egyptians have been evolved on that fringe of the Caucasian territory which borders on Negroid or Hamitic territory.

The greater part of Europe, including all its central areas, is occupied by peoples who, although differing in no evident degree from Nordic and Mediterranean races as regards facial features, colouring of hair and skin, and in stature, yet have a different form of skull. They are round-headed or brachycephalic, whereas the Nordic and Mediterranean stocks are long or narrow headed—are dolichocephalic.

LONG heads and round heads, and the distinct racial origins suggested by them

A difference in head form must not be given undue importance as a race mark. At best it serves in the subdivision of a human stock into races. Among Mongols we find peoples with long heads, although most divisions of this stock have round heads. Among Negroid and Australoid peoples most have long heads, only some have round. In the branches of the Proto-Semitic stock a round head is the prevailing form, but some branches are long-headed. We must not suppose that Central Europeans of the round-headed or Alpine type are radically different from the other two European stocks because of their shape of head. Clearly all Europeans are evolved from a common ancestral or Caucasian stock. In Mediterranean and Nordic stocks, dolichocephaly is dominant; in the Alpine stock, brachycephaly is dominant.

The Alpine stock falls into two divisions—the fair-haired, round-headed peoples occupying the greater

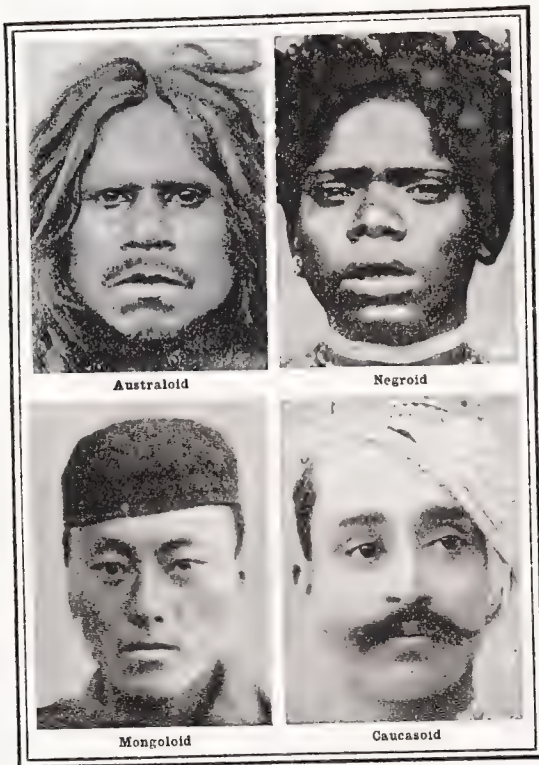
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

So clearly differentiated are the four chief types of mankind that, were an anthropologist presented with a crowd of men comprising individuals drawn from the central cradles of the Australoid, the Negroid, Mongoloid, or Caucasoid types, he could separate the one human element from the other without hesitation or mistake. The races have the same high degree of differentiation which we find among well-marked species among animals. We may therefore speak of such races as specific races.

But suppose the same test had to be carried out on a mixed company drawn from the Mediterranean area, the Nordic area, the Alpine area, and the Proto-Semitic area, how far would our expert be successful? With three out of every ten individuals he would show hesitation or probably make a mistake about them. The same thing would happen if our test company were drawn from the outlying parts of neighbouring evolutionary areas. Everyone will admit that the people of Persia, Spain, Norway, and Poland must be regarded as belonging to distinct races, but they are imperfect races, because only about 70 to 80 per cent. of their population carry distinctive racial markings. They are not fully differentiated racial types.

Then we come to racial distinctions which depend almost entirely on tradition, speech, custom, and habit. No fitter example can be chosen to illustrate this least degree of racial distinction than the British Celt and Saxon. Nowhere have we a better opportunity of comparison of these two racial types than in Scotland. From earliest times the Highlanders have been counted Celts, the Lowlanders Saxons. With nine out of ten individuals in a mixed company the most expert anthropologist will be unable to say, judging purely from physical characters, whether he is dealing with a Celt or a Saxon.

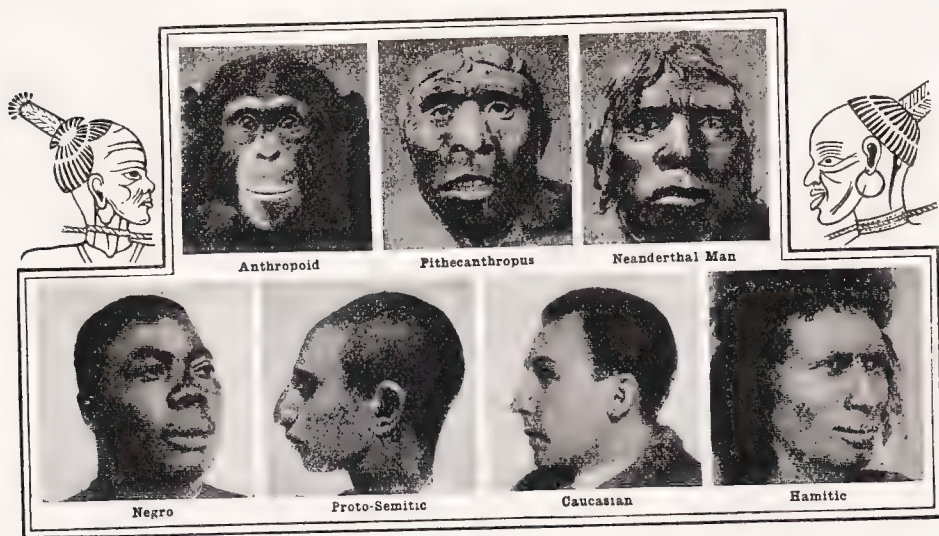
PHYSICAL distinctions among the peoples of the British Isles mark them as "incipient races"

On the streets of one of our great cities every British nationality of Celtic and of Saxon origin is plentifully represented, but it is only in exceptional cases, and usually guided by accidental circumstances such as accent, or dress, or manner, that even an expert can separate individuals of English, Welsh, Irish, or Scottish origin from each other.

The degree of difference which exists between British people of Celtic and of Saxon origin represents the initial stage in the differentiation of races. Such races should be recognized and spoken of as incipient races. From the politician's point of view, this incipient

stage in the differentiation of a common human stock into different races is of the greatest importance, so persistent and clamorous is the machinery which Nature employs for the evolution of racial individuality. For the anthropologist it is also significant, for the incipient stage marks the first step to racial differentiation; the imperfect stage marks the second, while the specific stage marks the summation of the evolutionary movement. In every continent of the globe all three stages

ever invented, because by its means the weakest and least equipped races of mankind were laid open to attack by the strongest and best equipped. The coming of the long-voyage ship brought the advance-guard of Western Europe against the weak flanks of the native races of America, South Africa, Australia, and New Zealand. In the course of three centuries the racial aspect of a great part of the world has been transformed; if no new type has made its appearance, many ancient human types have been



NATURE'S LATEST EVOLUTIONARY DESIGNS IN NOSES

In the study of the physical attributes of man the nose forms one of the most important indexes to nationality. Sir Arthur Keith has some very interesting reflections on this subject in his brilliant contribution to these pages, and the arrangement of the above group will help to illustrate the point he makes so effectively. The photographs of Pithecanthropus and Neanderthal Man are from restorations in the American Museum of Natural History

are plentifully exemplified, showing that Nature's evolutionary machinery is still at work in all parts of the earth.

At an early point in this account, the revolution wrought in the evolution of human races by the discovery of agriculture was emphasised. Peoples who have utilised this art to the full have been able to increase their numbers one hundred-fold and more. Next in importance, as a factor in the racial transformation of the earth, come the knowledge of navigation and the mastery of the sea. The long-voyage ship is the most powerful anthropological weapon

extinguished. The evolutionary wheel has been turning at a rate unprecedented in the history of mankind.

Sea power is no new thing. We have now the most ample evidence that in the second millennium B.C. there was a busy traffic along the seas on our western British shores, linking South-West Europe to the Orkneys and to Norway. By this route both Ireland and Wales received from the south important additions to their primitive populations. By the same date the North Sea had been mastered, for in ancient graves which lie scattered in the eastern counties of

Britain, we find definite evidence of invaders from the continental shorelands of the North Sea. The Saxon and Danish invasions were but earlier repetitions of a series of prehistoric events.

HUMAN Hybrids, or the interbreeding of different races and the consequences

At a still earlier date, probably by the beginning of the third millennium B.C., the Mediterranean had been mastered by branches of the human stock which had peopled its shores since prehistoric times. Along all the shores of the Indian Ocean, from the Cape of Good Hope to Java, we find traces of the time when the Arabs held command

factor in racial evolution. There were really two experiments in America—one carried out by the Mediterranean or Iberian stock of South-West Europe, the other by the Nordic or Anglo-Saxon stock of North-West Europe. The Iberians chose the richest and most populous area of America as their share—one which extended from the northern frontier of Mexico to Cape Horn. The Iberians entered as warriors and adventurers, the greater number selecting brides from the native peoples, and thus a hybrid population arose—one which has proved incapable of maintaining the high civilization of either parent race. The main result of the

experiment has been to extinguish the racial nature of both conquerors and conquered, and to bring into existence a cross-breed different from and inferior to either of the original races.

That part of the continent of America which lies to the north of Mexico became the scene of an experiment yielding a totally different result. Early in the seventeenth century a fringe of Anglo-Saxons had established itself along the eastern seaboard of North America, and in the course of three centuries this fringe had extended right to the western seaboard, extinguishing the

native population and establishing the largest and most powerful European nationality that the world has seen. Anglo-Saxon ships carried not only men to the American shores, but women and children as well, all the elements which go to build a home.

CONDITIONS that are needed for the establishing of a new nationality

They carried with them a common tradition, a common tongue, a common ideal—all the inherited instincts and prejudices which serve to isolate a community in a new land, and to establish a common tribal or national spirit. The building up of the United States



THE HEAD AS RACIAL INDEX

Most of the inhabitants of Central Europe have round heads, known as brachycephalic, but the Nordic and Mediterranean stocks are long headed or dolichocephalic. The two types of head are illustrated above. On the left, a typical German represents the round-headed variety, on the right, a Sicilian youth is an excellent example of the long-headed Mediterranean stock

of the eastern seas. For many a century Chinese junks have hugged the shores of Further India and the Malay Archipelago, and left numerous members of their crews as settlers among the native coastal populations. In many instances sea power has led to the intermingling of races and the complication of racial problems. In many cases it has given rise to hybridisation, in others to the establishment of new nationalities.

The greatest anthropological experiment the world has ever seen has been the annexation of the two great continents of America by the natives of Western Europe. We here find the highest manifestation of sea power as a

of America exemplifies for us the anthropological conditions necessary for the successful establishment of a new nationality. Mention has already been made of the three degrees of racial differentiation—the incipient, such as is seen between Celt and Saxon; the imperfect, such as is exemplified by Jew and Gentile; and the specific, such as is seen between Negro and Norseman. The new Anglo-Saxon community in America absorbed with ease elements drawn from the nationalities of North-West Europe; there was and is greater difficulty in assimilating the mass of emigrants drawn from Celtic countries, such as Ireland, and from Mediterranean lands, such as Italy, because of the masses in which these people arrived and the isolating national spirit or instinct which they brought with them.

The incipient racial barrier can be broken down because the progeny which issues from the mixture of Saxon and Celt or Saxon and Italian is not recognizable from the general mass of an Anglo-Saxon community. The absorption of peoples who have reached the stage of imperfect racial differentiation proves more difficult, because the race antipathy in this case is more potent, and the progeny in the first generation of crosses is still noticeable in the mass of the community.

WHITE races strive to maintain Nature's racial frontier against mingling with the black

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations: the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs, and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform in the course of three centuries the racial aspect of a great area of the globe.

Photo. Coll.

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW Nature spreads abroad her successful experiments in nationality

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE tribal spirit still at work in the modern world of great nationalities

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

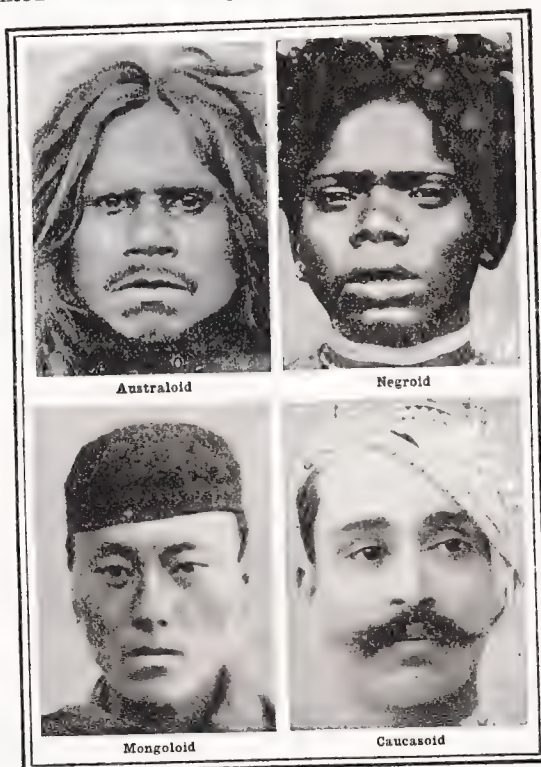
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type—and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had

been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological



THE RACIAL WATERSHED OF THE WORLD

Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

epoch, long before types had reached their present modern racial states of evolution and distribution.

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India

in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

RACES of man are differentiated in the same way as well-marked species of animals

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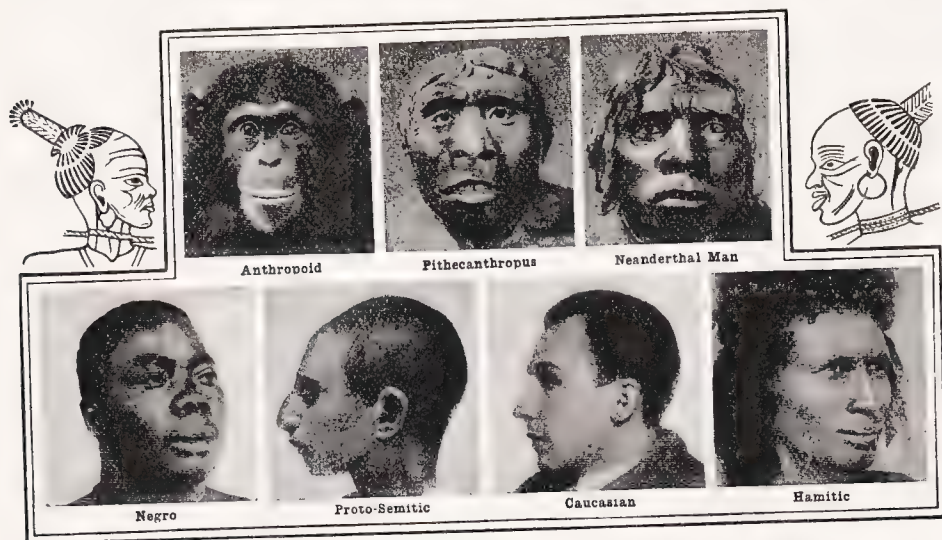
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The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

WHY Central and South America are lands where half-breeds abound

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

PRIMITIVE *Europe was a meshwork of tribal territories just as Australia is to-day*

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered

groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

TWO *kinds of national movements, building up and breaking down, are active in Europe to-day*

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

named is the most recent and most clearly understood case of fusion, we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as

by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform, in the course of three centuries, the racial aspect of a great area of the globe.

Philip Gull

of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

HOW *Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or

disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

THE *tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

THE DESTINY OF NATIONS

*The Endless Procession of Humanity: How Peoples have
Flourished & Decayed under Pressure of National Forces*

By WILLIAM ROMAINE PATERSON, M.A.

Author of "The Nemesis of Nations"

HISTORY is like an old play-bill, and the whole world is the scenery, and the vast stage is never empty and the curtain is never rung down. It is true that over immense stretches of the earth there lie the vestiges of derelict empires. But one social structure rises on the ruins of another. We handle the coins of old states, and stand before their wrecked temples and altars, and study their living art or their dying languages, or their dead religions and laws. We talk with the ghosts of vanished cities.

All is gone, but all is in motion again. An endless procession of humanity passes before us. Whence and whither? We know not. But we can ask—what was the purpose of those perished states?

What did they do for themselves and for mankind? Their flags may have been only the symbols of violence and aggression, and of a selfish ideal of group prosperity. And perhaps the lesson of human history is the lesson of ever-widening cooperation, not for family or tribal or even national purposes, but on a world scale.

What, in the first place, is the spectacle that presents itself to us? It is the spectacle of the movement of vast masses of human beings organized in groups. We hear of one great group under the name of Babylon, another under the name of Persia, another under the name of the Hittites, still others under the names of Egypt, Phoenicia, Carthage, Greece, and Rome, and so on in continuous permutation and

combination through the medieval into the modern world until we arrive at the surviving groups of to-day, such as China and Japan, Russia, France, Germany, Italy, Great Britain, and the United States.

No matter what the form of government happened to be, monarchy or republic, aristocracy or democracy, every State was a coalition, free or compulsory, for the purposes of industry and self-preservation. Sometimes the coalition refused to coalesce, and there was revolution. Sometimes one coalition came into violent contact with another, and there was war. Wherever we look we discover ferment and effervescence.



William Romaine Paterson

All nations are accumulators for the storage of social energy, which eventually either increases or decreases in volume, and the ever-changing map of the world is the indicator of the maximum or the minimum pressure of national forces. The recent Peace of Versailles, which ended the greatest of all the wars, involved another re-arrangement of the map, and is a proof that the process of expansion and contraction still goes on. In other words, organized human forces, like the forces of Nature, are never stable, but are undergoing constant transformation, waxing and waning, rising and falling, ebbing and flowing.

The early peoples were, like ourselves, great human agglomerations for industrial purposes, and the thing that really binds the history of ages and of nations together is the continuity of labour and of the human experiment in

combined activity. It is from this point of view that we propose to glance at one or two of those experiments in the East and in the West. Three great facts should emerge from our brief study, and they are these:

1. There has been conflict and there has been cooperation within the national groups.

2. There has been conflict and there has been cooperation between them.

3. Progress appears to demand the cessation of conflict and the increase of cooperation both within the groups and between them.

WHEN *Oriental civilization was flourishing,
Europe was peopled by savages*

Now, whereas in modern times civilization has passed from the West to the East, in ancient times the current flowed from the East to the West. While great empires were flourishing in Asia, Europe lay unexplored and sunk in barbarism. World history may be said to begin with Babylon and Egypt, since the Aegean culture which the Greeks found in Argos and in Crete had come under Egyptian and Babylonian influences. At least as early as the third millennium B.C., the eastern Mediterranean peoples had come into touch, both by trade, by art, and by religion, with nations which had already grown old in North-East Africa and in Asia. While iron was still so rare in Greece that it ranked as a precious metal and was worn as an ornament, rich and luxurious civilizations had already bloomed on the banks of the Tigris, the Euphrates, and the Nile.

But the Babylon which moved the admiration and astonishment of Greek travellers was the city which Nebuchadrezzar II (d. 562 B.C.), had restored and renovated after the overthrow of Assyria. It was during his reign that Babylon reached the zenith of her material splendour and recaptured the power which, in spite of many fluctuations of her fortunes, had made her name the most dreaded in the world. Her antiquity reached far back beyond

the beginnings of the historical record. A very high authority states that "in Babylonian history no date before 747 B.C. can be considered as absolutely fixed." But Babylon is mentioned as early as 3800 B.C., and it is likely that a sanctuary Babel or "the Gate of the God" was founded by the King Sargon of Akkad.

It was in the reign of her King Hammurabi or Khammurabi (about 2100 B.C.), the Amraphel mentioned in the fourteenth chapter of the Book of Genesis, that her political and social system seems to have been most firmly fixed. A great code of law, the most ancient in the world, bears that king's name, and its provisions afford us a wonderful insight into Babylonian customs. The code was discovered chiselled on a block of diorite at Susa (Persepolis) by De Morgan in 1901-1902. The briefest study of its paragraphs, which in the English version as it appears in Mr. Johns' "Babylonian and Assyrian Laws, Contracts, and Letters," number as many as two hundred and eighty-two, enables us to see that Babylon was a highly organized and efficiently administered state. A few extracts will bring vividly before us the life and labours of the people.

L*AWS, wise and drastic, made by a king in
Babylon more than four thousand years ago*

"If a man has borne false witness in a trial, or has not established the statement he has made, if that case be a capital trial, that man shall be put to death." (Par. 3.)

"If he has borne false witness in a civil case, he shall pay the damages in that suit." (Par. 4.)

"If a judge has given a verdict, rendered a decision, granted a written judgement, and afterwards has altered that judgement, that judge shall be prosecuted for having altered the judgement he gave and shall pay twelve-fold the penalty laid down in that judgement. Further, he shall be publicly expelled from his judgement seat, and shall not return nor take his seat with the judges at the trial." (Par. 5.)

"If a man has stolen a child he shall be put to death." (Par. 14.)

"If a man has committed highway robbery and has been caught, that man shall be put to death." (Par. 22.)



"WE TALK WITH THE GHOSTS OF VANISHED CITIES"

A pictorial effort to visualize this fine phrase from Mr. Peterson's study of "The Destiny of Nations." The Arab of today is standing amidst the massive ruins of the splendid palace of Nebuchadnezzar II, the only considerable remains of Babylon that still endure, while above we have a vision of the mighty city that once flourished on the banks of the Euphrates here. The details of the reconstruction are based upon the best historical data.

Photo. Underground & Underwood

"If a fire has broken out in a man's house, and one who has come to put it out has coveted the property of the householder and appropriated any of it, that man shall be cast into the selfsame fire." (Par. 25.)

"If a man without the consent of the owner has cut down a tree in an orchard, he shall weigh out half a mina of silver." (Par. 59.)

If the mistress of a beer-shop has not accepted corn as the price of beer, or has demanded silver on an excessive scale, and has made the measure of beer less

than the measure of corn, that beerseller shall be prosecuted and drowned." (Par. 108.)

"If a man has married a wife and a disease has seized her, if he is determined to marry a second wife he may marry her. He shall not divorce the wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as he lives." (Par. 148.)

"If a son shall strike his father his hands shall be cut off." (Par. 195.)

"If a man has hired an ox, and God



HOW THE GREAT SLAVE ARMIES OF ANTIQUITY WERE RECRUITED

The magnitude of the achievements of Babylon and Assyria was possible only in states where an immense part of the population was enslaved. Their wars were waged to recruit the slave population as well as to increase their power, and very vividly in this sculpture, now in the British Museum, do we see portrayed by an Assyrian artist the manner in which their vast slave armies were augmented

has struck it, and it has died, the man that hired the ox shall make affidavit and go free." (Par. 248.)

These remarkable statutes were in force throughout the Babylonian Empire in the third millennium before Christ, and they were enforced by judges, who, according to the most recent scholarship, were aided in their task by a body of jurymen. Moreover, the code from which the extracts have been taken was only a compilation of earlier law.

SECURITY of life and property were the privilege only of the few in ancient times

We are thus brought face to face with a community which in that remote epoch enjoyed the security of property and the protection of life and limb. A vast series of clay tablets have been discovered dealing with all kinds of private contracts, leases, sales, education, customs dues, marriage and divorce, banking, property in slaves, and the tenure of land. "It is startling," says Mr. Johns, "to find that much that we have thought distinctively our own has really come down to us from that great people who ruled the land of the

two streams. We need not be ashamed of anything we can trace back so far. It is from no savage ancestors that it descends to us. It bears the 'hall mark,' not only of extreme antiquity, but of sterling worth. The people who were so highly educated, so deeply religious, so humane and intelligent, who developed such just laws and such permanent institutions, are not unprofitable acquaintances. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe."

These words contain historical truth. Nevertheless, "a right-thinking citizen of a modern city" would discover in ancient Babylon much that would offend his sense of justice. If he examined the lower strata he would find a population sunk in slavery. For Babylon was, like Rome, one of the greatest slave states of antiquity. The superstructure of her power, her wealth, and her luxury was based upon the labour of the servile class. The Code of Hammurabi, admirable as it is in its attempt to create order and justice, legislates on behalf of the two upper



BABYLON MADE HER NAME THE MOST DREADED IN THE WORLD
 Ashurnazirpal, who lorded it over Assyria and Babylon, 883-858 B.C., was but one of the series of kings who made Babylon and Assyria names of fear throughout the ancient world for over 2,000 years. In this fine sculpture the king has had recorded the submission of his enemies, who are compelled to abase themselves at his feet, purchasing their lives at the terrible price of slavery

layers of society, the Amêlu, or aristocrat, and the Muskênu, who was the representative of the middle class. The "ardu," or slave, was only a chattel, "sag"; he was not a person, he was bought and sold like a beast of burden.

Now, a slave state which lasted more than three thousand years, and carried on war frequently for the purpose of increasing its industrial and agricultural population, must have handled incalculable millions of human beings who were denied elementary rights. In other words, a real nation had not yet been formed, and apart from the many external causes which brought about the decline of Babylon—the series of exhausting wars between her rivals and herself, and between herself and her own offspring, Assyria, the growth of other Powers like Media and Persia, the loss of trade—a social cancer was working from within. Her power was built on artificial foundations.

Her industry and her army were recruited from a vast slave population who had no genuine interest in her continuance and who, in the moment of danger, were ready to acclaim the invader. Cyrus and Alexander were

received with shouts of joy. There was no genuine cohesion of interests in a state which represented a mechanical and forced combination of nationals who were nationals only in name.

WHILE we marvel at Babylon's wonders we must remember the horrors of her slavery

When, therefore, we read of the glory of Babylon, of her chariots and her horsemen, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," as Isaiah described her, the vast city with hanging gardens and meadows and orchards within her triple walls, her hundred gates of brass, her busy quays on the banks of the Euphrates, which ran through her like a diagonal, her great pyramidal Temple of Bel, the gorgeous processions through her perfumed streets, her purple and fine linen, her gold and precious stones, her silk and wool, and all the treasures of her traffic carried by ship to the mouth of her great river or across the desert by caravan—when we think of all the hypnotism of her luxury, let us remember that in her markets the price of a male slave was thirty shillings, and of a female thirteen shillings and

sixpence. Over her vast grave there now grow a few tamarisks.

Alexander the Great had felt the spell of Babylon, and he decided to make it the capital of the vast Asiatic-European empire which he had planned. But it was at Babylon that he died, June 13, 323 B.C. If he had lived to carry out his great scheme of a fusion of the peoples of Asia and Europe the history of both continents would have been profoundly modified. For he would have rearranged the affairs of Greece, and assuredly he would have passed on to Italy and would have succeeded where Pyrrhus failed in the attempt to subdue the West.

IN Greece and Italy we first see social institutions that resemble those of our own day

The great political experiments of the Greek states had, indeed, already been made, and it was well for Europe that both Greece and Rome were able to evolve their political systems disentangled from Oriental and semi-Oriental influences. Not that the interchange of ideas between East and West had not been constant many centuries before Alexander carried Greek culture as far as India. Bury points out that "the backward condition of Western as contrasted with Eastern Greece in early ages did not depend on the conformation of the coast, but on the fact that it faced away from Asia." But the Asiatic influences had been confined to the spheres of art, commerce, and religion. Egypt, too, had made many contributions to early Mediterranean civilization, but she had made no new contribution to the art of government.

It is in the Greek and the Italian peninsulas that we first recognize social institutions which, in their essence, are akin to our own. The dead weight of Babylonian, Assyrian, Persian, and Egyptian tyrannies seems to be lifted. We are breathing a new air. The gift of ancient Greece to Europe was not merely the gift of deep thought or great art, but the gift of individual liberty, although that liberty was still

the apnage of a minority of the citizens.

The fact that we find ancient Greece split up into more than one hundred and fifty separate states, which shared in the same racial descent but remained politically independent, is of profound significance. For it means that the Greeks, like all Aryan stocks, like the Celts, like the Irish of to-day, had a passionate desire for self-government. In each of these Greek states the political education of Europe had begun. No form of government, and perhaps of misgovernment, known to-day is unrepresented in Hellenic and Roman history. Kings are succeeded by oligarchies and oligarchies by democracies in bewildering succession, and sometimes, as in the decay of Athens and of Rome, the real power, although disguised, lay in an ochlocracy, for the day came when, in order to postpone the utter collapse of the State, an idle and corrupt population was kept quiet by bribes and doles.

The evolution of Greece and of Rome was marked by perpetual unrest and struggle within and without. Nevertheless, amidst all the effervescence, alliances and counter-alliances, fratricidal wars, defensive leagues, which melted away almost as soon as the common enemy had been overcome, internal crises, agrarian troubles, party and partisan strife—amidst all this political conflict the secrets of government were being learned.

TO ancient times it was that men of the Renaissance turned for their renewed ideals

The whole political future of Europe was being rehearsed, and the peculiar characteristics of European as opposed to Asiatic mentality and culture were being formed and fostered. One of the most impressive facts in history is that after the long night and nightmare of the Dark Ages and the Middle Ages, it was to the spirit of the great days of Greece and the great days of Rome that the men of the Renaissance returned in their search for moral and intellectual freedom.

Offshoots of the same race, the Greeks and the Romans founded their early communities on identical lines. The three great political subdivisions were the tribe, the clan, and the phratry—Roman curia—or local association linked by certain religious rites. In both cases

we find that the voice of the body of free citizens makes itself early heard and obeyed. There is a "king" or leader who has likewise priestly functions in his rôle of intermediary between the folk and their gods. The king is supported by a council, probably of elder statesmen. In order to carry out any project he must obtain the consent of the council. But that was not sufficient. If the people duly assembled withheld their approval the project could not be realized.

Here we discover, as in diagram, the main contour of our own political institutions. In these early states, indeed, representative government, as we know it, did not exist. The communities were small. Primitive Athens, like primitive Rome possessed only a few square miles of territory. The entire body of citizens sat in assembly and passed legislation. But a great discovery had been

made—the discovery that success in government and public order depends upon as complete an identification of interests as possible.

Despite the political paralysis which finally overtook Greece this was the light that shone in her. And in

republican Rome, throughout the many changes which took place in her political structure, we are never allowed to lose sight of the vital idea of public rights.

It is essential to note, however, one remarkable contrast in the development of the two great sister nations of classical antiquity. Identical in their political beginnings, the one wholly diverged from the other on a different road of evolution. Whereas in Rome the tendency was towards cohesion and centralization, in Greece separatist influences remained active till the end, and were, indeed, one of the main causes of her failure. To put it in another way, in Greece the movement was centrifugal, in Rome it was centripetal. There was an Athenian and even a Spartan empire, and still later an attempt at empire by Thebes, but in each case the venture miscarried.



THE CODE OF HAMMURABI

Perhaps the most interesting piece of engraved stone in all the world is this small diorite column, which is now in the Paris Louvre, containing a summary of the astonishing laws of the Babylonian Empire under King Hammurabi, about 2100 B.C. The king receiving the laws from the sun god is sculptured at the top

There was something miniature in the Greek city state, which was like a cameo, in comparison with the vast canvas of Rome. Even within the narrow boundaries of Greece the attempt at unity was unrealized owing to the commercial jealousies of the separate states.

On the other hand, Rome, which grew out of the humble nucleus of a city that was little more than a village, allied herself with sister communities, and by a gradual process of expansion and absorption within and without the peninsula attained and far surpassed the massive proportions of the empires of the East, and became their territorial heir. In the sphere of administration and of law Rome left a far deeper mark than Greece on European institutions. After the Empire had fallen and the Church sat throned on the ruins of the imperial city it was still to pagan Rome that the founders of the new European states looked back in their attempt at reconstruction.

Athens might have become the chief agent in the attainment of permanent unity among the Greek states, but she failed mainly owing to her restriction of Athenian citizenship to those who could prove Athenian origin. Moreover, her policy of taxation of her dependents was as little far-sighted as her system of franchise.

On the contrary, the policy of Rome towards her colonies and subject states was, like the policy of Great Britain, conceived on broad and generous lines. Whenever possible she granted autonomy even to a recent enemy, as Britain granted it to South Africa almost as soon as the South African War was at an end.

The secret of Rome's power of absorbing her conquered peoples lay in the skill with which she granted the rights of citizenship. Many of her proconsuls were, indeed, guilty of extortion, and the provinces were drained of their wealth for the sake of the grandees of the capital. But these things happened when the period of decline had already begun in the republic as well as in the empire. There can be no doubt that the duration of the Roman state may be partly explained by the far-sighted character of her colonial policy, whereas the brief brilliance of Greece may be partly attributed to less



A BOUNDARY STONE OF BABYLONIA

Set up to mark the extent of a private individual's estate, it is inscribed with certain texts which refer very clearly to the ownership of the land during the reigns of two kings, about 1000 B.C. This stone is now among the treasures of the British Museum, London

genius in the science of government.

Various vices—moral, political, and economic—attended the Greek decline. The loss of productive power following incessant and internecine strife, and a startling fall in the birth-rate—even Aristotle advocated abortion in order to prevent overgrowth of population in the cities—were accompanied by a decay

of public spirit and by political apathy. The racial suicide with which France is threatened to-day was so active in Greece that in the first century A.D., according to Plutarch, the entire country was incapable of furnishing even three thousand infantrymen. The free citizens were enormously outnumbered by the slave population. It has been calculated that in the great age of Athenian culture four-fifths of the population of Attica were slaves.

Once more we are face to face with a society resting on artificial foundations. In the ancient republics liberty was enjoyed only at the top. Even supposing the policy of Pericles regarding the franchise had been wiser, and that Athens had secured a more permanent empire, the seeds of dissolution already lay sown in the lower social strata. Her slaves were perhaps happier than the modern slaves in the southern states of the American Union and in Jamaica. It is hard to say. But in any case, and apart from moral considerations, the economic effect was ruinous.

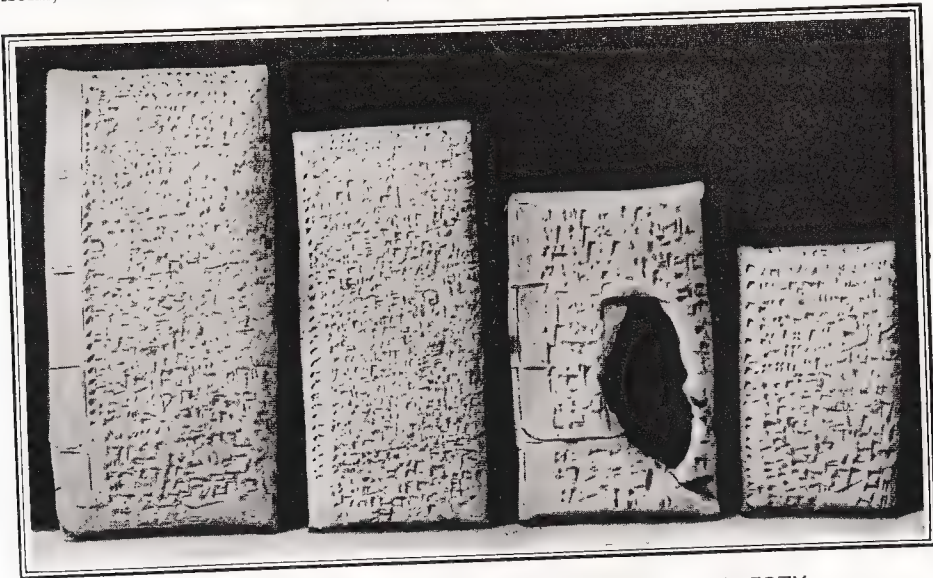
An idle minority of citizens were living like parasites on the labour of a servile class. In the fourth century the best Greek minds pointed to moral causes in explanation of the lassitude and collapse of Greece in presence of the virile invader from the north. The subjection to Macedon was only the prelude to the subjection to Rome.

ALL great nations of history present a similar spectacle of growth, flourishing, and decay

History, indeed, appears to present us with an ever-recurring cycle in the life of nations.

The first period is marked by the attempt of the early community to hold together amid surrounding enemies. Fusions and alliances take place, and we watch the gravitation of power to one centre rather than to another.

In the second phase the community has accumulated greater energy, has become more aggressive, and its military strength has become formidable. Rivals have been vanquished and absorbed. The acquisition of territory has brought



ANCIENT SECURITY FOR THE RIGHTS OF PROPERTY

Few items among the litter of Babylonian remains are more interesting than these contract records, inscribed, like all the literature of that strange and ancient people, first in soft clay and made permanent by baking afterwards. The two on the left record the division of their father's property by five brothers in Hammurabi's time, and the two on the right set out the details of the sale of a house. The complexities of a great civilization had been mastered in Babylonia

Photo Mansell & Co.

wealth, and the choice of strategic frontiers has brought security. But the territorial expansion has demanded certain adjustments in the framework of government, and there is a tendency to bureaucracy and centralization. A consolidation of power and privilege accompanies the growing complexity of the administrative system. The original nucleus is now the centre of a great circumference, and the state is at its zenith.

QUALITIES in which Roman character resembled the British in days of empire building

In the third phase, prosperity, wealth, and ease threaten to sap the nation's vitality. The people are living upon the capital of prestige and energy created in the past. Decay has set in, and it may be rapid, as in the case of Greece, or the state, as in the case of Rome, may suffer a long decline.

Such in rough outline appears to be the mortal trajectory described by the nations of the ancient world. Each of them, like an individual who has done his life's work well or ill, passed away, and the accumulated forces were dissipated or entered into new combinations. When we look back to the beginnings of Rome we observe a cautious movement in *adagio* and *andante*, but presently there is an acceleration towards the *allegro* and *vivace* of conquest in the crescendo of empire. And there can be no crescendo without preparation. In about one hundred years Rome subdued all her enemies and became the mistress of the world. What massed energies lie behind that single fact!

Those who wish to study the prolonged preparatory discipline to which the Romans subjected themselves for their imperial task may turn to the pages of Mommsen, and there are the pages of Gibbon for those who desire to watch the slow *diminuendo* and *finale*.

Here we can only remind the reader that the territorial aggrandisement of the state was the work of the militant republic, and that it was under the republic that the virtues generally identified as Roman and Western were

fully developed. The Roman genius for government was trained and perfected in the internal conflict between patricians and plebs. How jealously the latter guarded the sacredness of public right is seen in the creation of the tribunate, an institution unknown to the Greeks. The tribune, whose person was inviolate, was more than a liaison officer between the two sides. Later he became a factor in the government, and his duty was to vindicate the claims of the free citizens.

In the search for justice and fair play (except towards the slaves, and yet even in their behalf humaner legislation was introduced) the Roman character most resembles the British. There is a certain massiveness and breadth in the policy of both peoples which is not discoverable elsewhere. They are the two most successful colonising states which history knows, and with some exceptions their overseas policy is remarkably alike. Both posted pickets of empire in every corner of the world. In the years to be—let us say in the thirtieth century—it will be impossible for any student to understand the course of history without a study of the rise and influence of the British Empire. So to-day modern civilization is unintelligible to us unless we know something of the contribution of Rome. The traces of her activity are everywhere around us. She was here in Britain, and remained some five centuries.

THE material and intellectual legacies of Rome to the modern world are inestimable

In Britain, as on the Continent, she left not merely the material remains of her civilization, but the legacy of her language and her institutions. France is full of her relics. The fortifications of Nîmes, like those of Chester, were Roman, and in the building and buttressing of her Constitution, France, even in modern times, still borrowed from Rome. The system of the prefecture, whereby in the different departments of the state the Prefect (*præfectus*) represents the government was



"OVER HER VAST GRAVE THERE NOW GROW A FEW TAMARISKS"

Despite their splendour and glory, all the great empires of the past—Babylonia, Assyria, Persia, Egypt, Greece, and Rome—have dwindled into dust. Though many of their laws were wise and liberal, each of these great states was ruthlessly built up on the blood and bones of enslaved millions, and thus carried at its heart the canker of its eventual decay. In the fine words of our author: "When we read of the glory of Babylon let us remember that in her markets the price of a male slave was thirty shillings. Over her vast grave there now grow a few tamarisks."

Photo Underwood & Underwood

a Roman creation. And why is Spanish a modern variant of Latin? Only because very long ago Carthage, the hereditary enemy of the Romans, having seized Spain as a base for the attack on Italy was checked in time. For Rome marched into Spain, overthrew the invader, and annexed the country (201 B.C.).

And yet the day came when Rome's immense activities ceased, and when her people were overtaken by collective weariness. New forces were awake. In the opinion of Gibbon, the decline of the Roman Empire is "the greatest

and most awful scene in the history of mankind." Perhaps the fact which, more than all others, creates astonishment is that a people who made a contribution of such magnitude to civilization and order, and who framed the greatest system of law which the world has known, fell before a horde of barbarians.

We cannot refrain from pointing out once again that the collapse can never fully be explained without reference to economic causes which, in turn, veil causes of a deeper kind. The land problem and the slave problem were

closely connected. The great estates (latifundia), on which slave labour was employed on a vast scale, had fallen into the hands of a few magnates. Rome had conquered the world, but degeneration had already set in at the centre. Free labour, when it happened to exist at all, was so meanly remunerated that it failed in competition with the slave market. It has been calculated that when the free citizens of Rome numbered 320,000 the slave population reached nearly a million.

THE *final causes of the long decline and chaotic fall of the Roman Empire*

In and around the capital alone, therefore, there existed an immense and fatal disproportion of powers and rights. The creators of wealth were themselves wageless, and, while the birth-rate decreased in the upper, it increased enormously in the labouring class. There had been revolutions of the slaves, but they had all been crushed. The day of the emancipation of labour and of its share in political responsibility was still far off. A luxurious minority living on the fruits of servile industry is not a state.

Lastly, the genius for administration which had controlled so marvellously and for so many centuries the dangerous and subversive elements of which the Roman world was composed, at length forsook the ruling class, and government and governed alike went down before the invader.

The eras of human history are not shut off from each other by closed gates. In the chaos which followed the dilapidation of the Roman Empire we already descry, although dimly, the forces which were to reconstruct the European system. It is true that the great roads which had connected Rome with her dependencies were blocked and barred, and no new traffic, either of commerce or of the arts, passed over them. The communities which, as distant as Britain, had looked to Rome for military support and administrative guidance, were left isolated to fight for themselves,

and, after a precarious existence, to accept membership in alien nations.

The disappearance of Rome had caused far and wide a political earthquake, and its reverberations were felt throughout many centuries. The Teutonic destroyers of Latin civilization were themselves uncivilized, and attempted to learn slowly methods of government, compared with which their own tribal law and administration were rude and primitive.

The period from the fifth till the tenth century is known as the "Dark Ages." The lines of communication with the older world appeared to be wholly severed. Nevertheless, the magic name of Rome remained, and the barbarians expressed their awe in presence of her ruin and of the imperial task which she had accomplished. Moreover, out of the confusion two new Powers arose—the Holy Roman Empire and the Papacy—and the operations of the former in the secular and of the latter in the spiritual sphere fill the record of what is called the medieval period. But the term "Middle Ages" is really a misnomer. History is an ever-flowing stream. There are no Middle Ages. We are now in the twentieth century, and let us ask in what sense a student in the thirtieth century will be able to understand the term "Middle Ages"? To him our own era may seem medieval, and how will he designate the period which is known as medieval to us?

THE *great period of transition from ancient to modern society and the opposing forces*

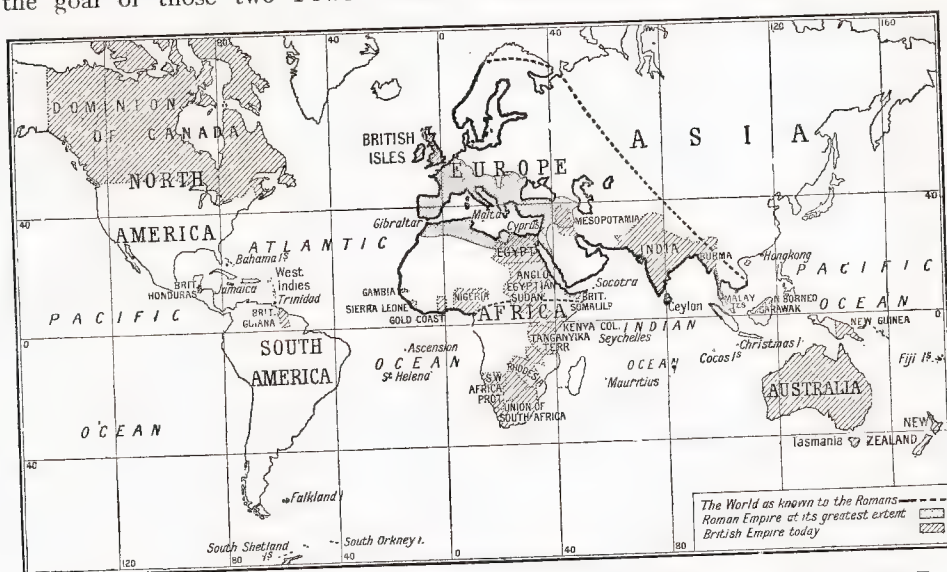
The truth is that history cannot be walled off in sections, for there is a constant overlapping of influences. Although, therefore, we recognize the arrest and stagnation which overtook European civilization, the loss of art and of law when the power of ancient Rome was withdrawn, we prefer to regard the entire period from the fifth century till the discovery of America in 1492 as the great period of transition from ancient to modern society. It was the period of gestation of the forces

which were in due course to create the nations of to-day.

Now, the Holy Roman Empire and the Papacy fought against those forces, and they both failed. Each of them, now in cooperation and now in antagonism, attempted to preserve the social framework which had been Rome's legacy to the world. There was to be a kind of dual universal monarchy, one secular and the other spiritual, in the affairs of men. Absolute uniformity in religion and in state institutions was the goal of those two Powers which

1806, when Francis II. of Austria informed the Germanic Diet that he had resigned his crown as Roman Emperor. But that Empire had been a dream rather than a reality from the beginning, and its concord with the Papacy was of brief duration.

Both Empire and Papacy failed to impose upon Europe that uniformity of rule for which Dante, weary of the world's confusion, so ardently longed. The ideal, indeed, was not wanting in a certain grandeur, but, even although the temporal and the spiritual power



THE BRITISH EMPIRE TO-DAY AND THE ROMAN EMPIRE AT ITS HEIGHT
Of all the imperial races the two best endowed with the genius of colonisation have been the Romans and the British. Within the limits of the world as then known, Rome predominated to an even greater extent than Britain does within the wider world of modern knowledge, though Rome's remotest outposts of empire look curiously near the capital city in comparison with the widespread British dominions of our day

entered into partnership for the government of Europe. The pact—if we may so name it—was consummated in A.D. 800, when Charlemagne was crowned Emperor by Pope Leo III. in Rome. This has been called by Bryce "the central event of the Middle Ages."

It may be so, but the Holy Roman Empire of Charlemagne and his successors was only a shadow and simulacrum of the empire of the Caesars. A wit declared that it was neither Holy, nor Roman, nor an Empire. It came to an end officially only as late as August,

had acted in unison, it was an ideal impossible of realization. The dynamic forces which were to awaken the modern world were being generated by national groups under the kingship in England, in France, and even in Spain, although Spain gave to the Holy Roman Empire one of its greatest representatives, Charles V., the grandson of Ferdinand and Isabella. In Italy, too, when the Pope had become a monarch, new and yet old political forces were at work in the republics like Venice, Florence, Genoa, and Pisa, who were jealous of their independence.

The configuration of Europe, which we see to-day, was already taking shape in the twelfth and thirteenth centuries, and the centralizing efforts of Empire and Papacy were doomed to failure. The Papacy triumphed over the Empire, but its own spiritual absolutism was in turn impeached, and the Reformation destroyed the unity of Christendom.

THE *thrill of new thought and emotion that came with the end of the Middle Ages*

Perhaps it is worth noting here, as characteristic of the political instinct of the English people, that when Edward III. was elected Emperor of the Holy Roman Empire (1347), Parliament forbade him to accept the honour. Another English king, Henry VIII., became a candidate (unelected) for the same throne in 1519, and that date will serve to remind us that the forces of political and religious disintegration were already busy on the Continent. The Diet of Worms, to which, by a strange irony, Charles (the successful candidate for the imperial throne) was compelled to grant a safe conduct to Luther, sat in January, 1521. The Reformation had come, and it, too, arose out of those strange fervent energies, which awoke in the fourteenth and the fifteenth centuries, and characterise the period called the Renaissance.

It was once customary to restrict the Renaissance to that revival of learning which originated in Italy. But we now know that the movement has a wider and deeper significance. It was accompanied by an expansion, not only in the sphere of intellectual, but also in the sphere of practical life. The re-discovery of the art and poetry and philosophy of Greece, and the re-study of the literature and the law of Rome mark, indeed, the most momentous stage in the history of culture.

The thrill of new thought and new emotion, which we find in the works of Da Vinci and Raphael and Michelangelo, in Velazquez and Cervantes and Calderon, in Chaucer, in Shakespeare, and in Bacon, is felt far into the eighteenth century and reappears in

Rousseau and Voltaire. For the Renaissance was creative as well as receptive, and looked to the future while it studied the great models of expression in the past. In many directions, and especially in the art of painting, it brought new beauty into the world.

Again, whatever value may be attached to the speculative activities of the era of scholasticism, mankind would have remained stagnant if human thinking had been perpetually cribbed and cabined in theological formulae. But after the long imprisonment we begin to hear the last clanking of the intellectual chains which bound the Middle Ages, and the liberated spirit is preparing for fresh enterprise.

Moreover, this intellectual resurrection was attended by an advance in practical discovery and invention. The compass was already waiting to be used by Christopher Columbus on his voyage to America, and the telescope was likewise waiting to be used by such scientific innovators as Copernicus (1473—1543) and Galileo (1564—1642). The manufacture of paper had received a new impetus, and the printing press—the greatest invention of all—was disseminating the new knowledge. The feudal system, with its gangs of serfs, who had replaced the earlier generations of slaves, received its death-blow from the new military weapons which the invention of gunpowder had introduced.

THE *fruit of the great period of discovery which was an outcome of the Renaissance*

All was changing, like the face of the earth when the efflorescence of spring covers the landscape which had been winterbound. Already in 1433 Prince Henry the Navigator, with his Portuguese seamen, was exploring the Atlantic. Cam discovered the Congo river in 1484-5, and Diaz doubled the Cape of Good Hope in 1488. At two o'clock on the morning of October 12th, 1492, a sailor on board the Niña, one of the ships of Columbus, sighted land, and on the same morning Columbus stepped on shore at San Salvador. America had



THE SOLDIERS OF ROME WHO BUILT UP HER EMPIRE

What manner of men were they who in their wonderful legions marched and counter-marched 'twixt Britain and Mesopotamia, and by their superb training and discipline overcame all enemies, building up within the term of a century the power of Rome as mistress of the world? Depicted by a contemporary sculptor, there are many fine groups of them to be studied among the reliefs on the Antonine Column, from which the above is reproduced

Photo, Anderson

been discovered. Vasco da Gama sailed from Lisbon in 1497, and after a voyage of eleven months anchored off the coast of India in May, 1498. Cortés was marching through Mexico in 1519, in 1526 Pizarro reached Peru, and ten years later his lieutenant Almagro conquered Chile. The banners of Portugal and of Spain were waving in India and in America, and the great era of European colonisation had begun.

John Cabot sailed from Bristol in 1497, and in June of the same year sighted Cape Breton Island and Nova Scotia, and his son Sebastian was cruising off Brazil in 1526. Jacques Cartier reached Newfoundland in 1534, and two years later he discovered the St. Lawrence. In the third quarter of the sixteenth century Drake had circumnavigated the globe. In 1584 Raleigh sent out the fleet which

founded Virginia, and eleven years later he was at Trinidad and on the Orinoco. English merchants were already settled in India in 1583, and in 1600, under a charter granted by Queen Elizabeth, the East India Company was founded.

We have chosen these scattered facts to indicate the stir and excitement which they must have caused in a Europe which had already grown old and exhausted on the banks of its own rivers and the shores of its own seas. Men now knew that there were other lands and seas and rivers which beckoned the spirit of adventure to advance. The fascination of travellers' tales, which happened to be true, had caught the ear of Shakespeare, whose Prospero in "The Tempest" makes Ariel

"fetch dew
From the still-vex'd Bermoothes."

The Bermudas were discovered early in the sixteenth century, by another Spaniard, Juan Bermudez, but they became an English possession before Shakespeare died. Although the energies of the Renaissance awoke in our own country later than in Italy and Spain, Germany and France, it was Great Britain that became the chief gainer, by the work of the explorers, in India and in America as well as in the islands of the Atlantic and the Pacific.

WHAT sort of Europe should we have seen to-day had there been no Renaissance?

The most momentous fact of all in this period of transition remains to be mentioned. The Mayflower sailed from Plymouth on November 11th (O.S.), 1620, and arrived in Massachusetts in December. The impulse towards individual freedom, which was the essence of the Renaissance, had likewise fired the forefathers of the men who were to return to take part in the Great War, 1914-1918, which revindicated the liberties of Europe.

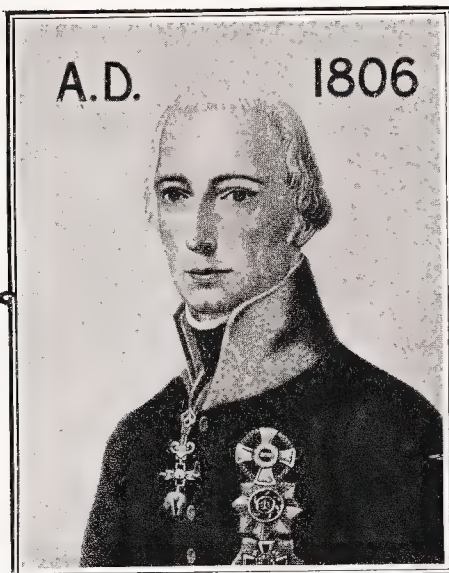
This brief reference to the Renaissance has been necessary because the spirit of that movement is still alive in the nations of the modern world. In the "rebirth" of human energy for humane as well as for "humanistic" purposes lies the hope of progress. The Renaissance is never at an end. Its message was and is that human life is a quest, and that the spirit of man outgrows all barren formulae. The iron circuit of the Middle Ages was broken.

Let us ask what sort of a Europe this would still be if there had been no Renaissance. The counter-revolution engineered by all the forces of absolutism, the Saint Bartholomews and Smithfields, the autos da fé in Spain, the intimidation of the new science, the vivi-cremation of Giordano Bruno, and the horrors of religious persecution in the Netherlands, all failed to quench the new spirit. If we look upon the Spanish Armada of 1588 as embodying and leading to the attack the forces of absolutism, secular and spiritual, we may feel some decent pride in the thought that it was Britain that shattered it.

We have mentioned Babylon, Greece, and Rome as representative states which created problems of empire that they were finally unable to solve, met rivals in the arena of history, and disappeared. This searching test of the nations, however, is still active and inexorable in the modern world. We saw that forces liberated in the Renaissance met and defeated Philip II. of Spain in his great attempt to re-establish in Europe the absolutism of the Hapsburgs and of the Papacy. But that was not to be the last effort or the last defeat of absolutism. In the two succeeding centuries, and especially during the reign of Louis XIV., France became formidable to European liberty, and in spite of the convulsion in 1789 she became later, under Napoleon, the most aggressive Power in the world. But she suffered defeat in 1815. Russia, which created a vast empire by remorseless aggression and consolidated an absolute Tsardom, is lying in chaos and economic ruin to-day. Prussia, whose strength increased rapidly under Frederick the Great, survived her disaster in the Napoleonic wars, and in due time placed herself at the head of the German Confederation. She increased her territory at the expense of Denmark, Austria, and France, and became with her federal states the greatest military Power the world has known. But her defeat came in 1918, while Austria, which had likewise survived the onslaught of Napoleon, lies at last dismembered and in ruins.

ELEMENTAL forces that breed revolt in states and produce continual change

What is this mysterious law which builds up and then breaks down a state? While the great nations are reaching their zenith the smaller exist under their shadow in perpetual fear of aggression and the loss of territorial rights. In certain cases, as for instance in the case of Switzerland, security can be explained only by the cynical fact that for strategic reasons her surrounding neighbours found it advantageous to guarantee her neutrality. Out of this



THE CENTRAL EVENT OF THE MIDDLE AGES

One of the most interesting episodes in the history of nations is that of the Holy Roman Empire, concerning which a wit has said that it was neither Holy, nor Roman, nor was it an Empire. It was, in effect, the effort of kings and emperors for a thousand years to carry on the tradition of Rome's imperial power in the interests chiefly of kings and emperors, and it began with the crowning of Charlemagne in 800 and ended with the resignation as Roman Emperor of Francis II, of Austria in 1806

long conflict in which nations have been shaped and trained in Asia and in Europe, in Africa and in the New World, one fact seems to emerge: like the forces of Nature the forces of human history are explosive. The great groups which we call nations contain volcanic and inflammable elements, the area of combustion may be narrow or wide, the moment of ignition may be soon or late, but at last the conflagration bursts. We cannot doubt that there is a close relation between this human unrest and the failure of the state. But since a well-governed state may succumb to a more powerful neighbour, the search for the moral causes of decline becomes more difficult.

We might call the idea of Freedom the high-explosive of history, for, in the end, it has broken down one after another every Bastille of arbitrary power. Great as were the indirect and ultimate political effects of the Renaissance and the Reformation neither of those movements had a political motive or a political origin. It is in the French Revolution that we discover, not indeed the earliest, but the most vehement and dramatic expression of rights. French

thinkers who preceded the Revolution had been profoundly impressed by the events in England in the seventeenth century and especially by the Revolution of 1688. And the actual leaders of the Revolution found inspiration and encouragement in the American Declaration of Independence (1776).

THE factor of national disturbance which industry introduced to the modern world

Lafayette brought home from America the aphorism that resistance is a sacred duty. Members of the French aristocracy who had crossed the ocean to fight in the American armies returned to Europe convinced of the truth of democracy. But the commotion in France was unaccompanied by the constructive political genius which created federation in the American Colonies. In France the Revolution signified the transition from feudalism and absolutism, but in no other country had the break with the past been so convulsive.

If the federal principle had been adopted by France there might have been no Napoleon. But out of the seismic chaos of the Revolution came Napoleon, and a new attempt at



A MAN AND A SHIP THAT ALTERED THE HISTORY OF NATIONS

The era of discovery which sent the mariners of Spain and Portugal overseas in quest of new lands and fabled riches had its greatest event in the voyage of Columbus to America in 1492. The "long voyage ship," to which Sir Arthur Keith in the preceding chapter attributes so much importance in the development of the nations, had its most notable example in the little Santa Maria of Columbus. Our picture is a photograph of an actual duplicate of his vessel, which was sailed across the Atlantic for the World's Columbian Exhibition at Chicago in 1893.

European absolutism which involved Europe in a new series of wars. In other words, France had missed a great historical opportunity and soon forgot the great doctrines of "liberty, equality, and fraternity" which had been emblazoned on her Revolutionary banner.

It was not the labouring population, it was the middle class which gained most by the Revolution. In the Declaration of the Rights of Man the private ownership of property is not only sanctioned but is defined as "an inviolable and sacred right." The estates of the noblesse and of the Church were, indeed, confiscated and partitioned, but only for purposes of sale to the highest bidder. In fact, a new conception of the state had arisen, the conception that the state is an arena for free competition for the prizes of life. But it is precisely this conception which lies at the root of modern industrial unrest and has created the

class war. Rank was abolished, but it soon returned, and found itself elbowing the new aristocracy of wealth. Besides, the protagonists of the Revolution belonged to the middle class. Robespierre was an avocat, Danton another, Sieyès an abbé, Marat a doctor, Fouquier-Tinville an attorney, Collot d'Herbois an actor, and Saint Just, like Camille Desmoulins, had studied law and letters. Such men had no genuine desire for "equality." The nineteenth and the twentieth centuries would hear and would satisfy demands from the proletariat which would have made Sieyès and Saint Just stand aghast.

France, in fact, had been in volcanic travail in order that the bourgeoisie might consolidate their position before the new era of modern industry, which would replace the aristocracy of land by the aristocracy of capital, had set in. Moreover, the Revolution, which



MODIFYING INFLUENCE OF ANOTHER SHIP AND OTHER MEN

As interesting companions to Columbus and his ship we give here a reproduction of a model of the Mayflower, and the portrait of a Puritan, typical of those who are remembered to-day as the Pilgrim Fathers. The most momentous fact in the period of transition which followed the era of discovery was the rôle which the Mayflower and its passengers were to play in the history of the great North American continent. This little ship and the men and women that it carried were to make Northern America Anglo-Saxon both in character and in speech.

From a model made by Goulding & Co. Plymouth, for the Mayflower tercentenary

was to destroy all tyrannies, ended inevitably in Napoleon and in militarism, in a vast burden of debt, and in Waterloo.

Is history then merely a Penelope's web of which the nations are the weavers, and which is woven up during one century only to be unwoven in the next? Is its record only a necrology of nations? And must one generation accumulate abuses which the next must sweep away?

The great military and economic effort of France in the seventeenth century was only a preparation for the deeper corruption of the succeeding age and for the catastrophe of the Revolution. Is there, then, no finality in this endless experiment of nations?

Now, from the downfall of Napoleon in 1815 until the downfall of the German Emperor and his allies in 1918 there had taken place in Europe a vast economic reconstruction owing to the use of

steam and, later, of electricity for industrial purposes. Modern wealth began to be created by new processes of manufacture, and the towns, as the centres of industry, attracted the country population to the great factories. These economic changes created in all nations social problems which still await solution. Moreover, the new activities of world commerce brought about changes not only within the nations, but between them, for there was a struggle for markets more intense than the old system of international barter had ever known. Again, the social status of the labouring class in one nation became of interest to the working class in another, and the doctrine of the solidarity of labour throughout the civilized world began to attract attention.

The social and economic history of the nineteenth century is mainly the

history of the struggle between Capital and Labour, not in one, but in every nation. In order to be able to measure the vast change which has taken place within less than a hundred years in our own country, it is sufficient to remember that in 1825 Trade Unionism was not merely illegal, but criminal, and was defined in English law as "a conspiracy in restraint of trade." We have seen that ancient society ignored the fact that a man's labour is his most sacred property. It solved its industrial problem by purchasing slaves. But the introduction of the wage-earning class, who became gradually insistent on the realization of their own economic and political rights, has brought a new factor of national disturbance into the modern world.

COMMERCE is the most aggressive force in international relationships of our own time

Moreover, in spite of the dream of the solidarity of labour everywhere, the industrial class of one nation competes for the world's markets with the industrial classes of other nations. The task of every state is double :

1. Internally to adjust the relations between its own members, and
2. Externally to adjust its relations with other states.

These two problems are closely connected, and would lead us into a discussion of such subjects as Free Trade and Protection. It is sufficient to note that a relentless competition takes place between the great organized national groups, and that that competition very frequently leads to war. For the greater the extent of territory, the greater the resources, and the greater the chance of economic superiority.

The country rich in coal and iron and oil and other raw materials will secure supremacy in the field of manufacture and trade. And since economic supremacy is not only a cause, but also an effect of military power, the temptation to expand becomes irresistible, especially if the question of over-population becomes pressing. Here we glance at the supreme problem of the modern peoples.

It is probable that the historians of the future will assign certain economic causes as among the factors which brought about the struggle of the nations in 1914. The focus of interest lies, of course, in the development of modern Germany as a military and industrial Power. To the old historical feud between Germany and France was added the formidable industrial menace of the most industrious people in Europe. Germany was becoming predominant in Central Europe and elsewhere, and the appetite increases by what it feeds on. Her industrialism financed her militarism, and her militarism promised her industrialism new fields for expansion. A new and more insidious absolutism threatened Europe.

But there had once been another Germany of "humanism," the Germany of Lessing and Goethe, the Schlegels, Winckelmann and Beethoven. The temperamental change which took place in the German people can be traced to the victories of Frederick the Great. Their educational system was framed with a view to inspiring the young with the Pan-German ideal of a Deutschland victorious in every field of human activity. The German commercial became only less aggressive than the German military battalions. Germany was the Assyria of the West, Assyrian in her energy, her ruthlessness, and her pride.

GERMANY'S downfall was due to an excess of energy and abuse of it, not to decay

If we count Luxemburg, we find that the frontiers of eight foreign states surrounded her. Thus compelled to become a military power, it was the strategic weakness of her geographical situation which transformed her into an armed camp, and her standing army became a standing menace to the rest of Europe.

As she transformed herself from an agricultural to an industrial community her energies increased and sought an outlet in all directions, and especially towards the sea. The old Baltic trade was insufficient, and Germany, looking

towards the North Sea and the Atlantic, began to build ships. But on the sea she met Great Britain. Her military engineers wrought marvels with her contracted sea-board. The Kiel Canal strengthened the strategic position, because it doubled the striking power of the fleet. We hint at these economic facts because they must be added to the immediate causes of the war—the strokes and counter-strokes of a deceptive diplomacy, and the ambitions of a group of men leading and misleading a group of nations.

History is full of paradox. When the mechanical maelstrom of modern war was let loose in 1914 Great Britain became the enemy of the Power with whom she had never had a quarrel and the ally of her own hereditary foe. Let us observe that the downfall of the German Empire cannot be explained by the cycle of exhaustion and decline. Germany was reaching the zenith of power. So great was that power that in order to overthrow it the European Allies required the help of the United States. It was not because Germany had too little, but because she had too much energy, and was about to misuse it against the liberties of the world, that her defeat was due.

We are now in a position to ask: What has been the rôle of Great Britain in the history of nations? It is a most remarkable and significant fact that four times within four hundred years and very near the end or beginning of the centuries Britain intervened decisively in European affairs.

THE part played by Great Britain during four centuries in the history of nations

We saw that in 1588 she defeated the absolutism of Spain and thereby saved the secular and spiritual liberties which the Renaissance and the Reformation had affirmed. But again towards the close of the seventeenth and at the beginning of the eighteenth century Britain checked the absolutism of France as represented by Louis XIV., and defeated it at Blenheim, 1704, Ramillies, 1706, Oudenarde, 1708, Malplaquet, 1709. At the end of

the eighteenth and the beginning of the nineteenth centuries Britain was again on the Continent, and defeated the new absolutism of Napoleon in 1815. And at the beginning of the twentieth century in 1914, in alliance with Belgium and France, she became the main agent in the defeat of Germany in 1918.

It is, indeed, useless to pretend that in these interventions Great Britain was not protecting her own interests. It is no less true that she was protecting the common liberties of mankind.

BRITISH Nation, by reason of its history, always to be found on the side of liberty

The rôle of equilibrator seemed to belong by nature to a Power detached from Europe and yet so close to it. A people who had won their Magna Carta (1215), and Habeas Corpus, and had framed their Bill of Rights (1689), found themselves instinctively on the side of liberty, wherever it was imperilled.

The record is doubtless stained by the policy which led to the loss of the American colonies, by certain events in the early administration of India, by the early struggles in Wales, and by the long struggle in Ireland. But as regards America, the best minds of the day expressed the conscience of the country in denunciation of the misguided government of a German king.

"This universal opposition," said Chatham, "to your arbitrary system of taxation, which now pervades America, is the same which formerly opposed loans, benevolences, and ship-money in this country, is the same spirit which roused all England to action at the Revolution, and which established, at a remote era, your liberties, on the basis of that grand fundamental maxim of the Constitution, that no subject of England shall be taxed but by his own consent. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. . . . Resistance to your acts was as necessary as it was just."

These words, spoken in 1775, express the British ideal of government, and their spirit is the secret of the Empire. It is the verdict of impartial historians that the vast overseas possessions which Great Britain won at the expense of her European rivals have enjoyed sounder

government than would have been their lot if they had remained in the hands of Spain, Portugal, and even of France. The guiding policy has been that revenue raised in the Colonies must be spent on the Colonies, and that the arbitrary taxation which Chatham abhorred should find no place in the Dependencies as it finds none in the Mother Country.

THE tribute which the Constitution of the United States pays to British ideals

Perhaps, however, the greatest tribute which has been paid to the essential sanity and justice of the British conception of the state lies in the fact that the founders of the American Republic incorporated in their Constitution the main provisions of the Bill of Rights. The original schedule drawn up in 1689 was no new creation, but only vigorously reaffirmed the principles of the Common Laws which are shared by our kin on the other side of the Atlantic. It is worth while to reproduce here the main provisions of the Bill of Rights, because they are an epitome of English history. It is an Act which declares among other things—

“That the pretended power of suspending of laws or the execution of laws by regal authority without consent of Parliament is illegal. That levying money for or to the use of the Crown by pretence of prerogative without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law. That elections of Members of Parliament ought to be free. That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament. That excessive bail ought not to be required nor excessive fines imposed nor cruel and unusual punishments inflicted. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void.”

This impressive declaration closes with the statement by Lords and Commons “that they do claim, demand, and insist upon all and singular the premises as their undoubted rights and

liberties.” These principles were the gift of the Mother Island to the Anglo-Saxon world which was her offspring, and it was in defence of such liberties that the United States and the British Dominions sent their vast armies to Europe during the Great War.

If we turn to Burke's speech “On Conciliation with America” we shall find the ideal of the British Empire stated in language which might have been uttered to-day. “The fierce spirit of liberty,” says Burke, “is stronger in the English Colonies probably than in any other people of the earth. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the Empire, even down to the minutest member.”

Now, if we take 1066 as the date on which the last infusion of foreign blood with the blood of the island stock began, this country has been inviolate for almost one thousand years. Of all the European nations Britain alone during that long period has suffered no real disaster to the fabric of her power. The blows from without as well as from within did not break, they only riveted the framework of her freedom. She holds in the modern the place which Rome held in the ancient world. From the Great War she has emerged with an increase in her vast territory.

IMMENSITY of the burden of empire which fate has shouldered upon Great Britain

If we reckon up the schedule of her commitments throughout the earth it is almost with a sense of awe that we remember that her colossal expansion can be traced from the nucleus of one small island. Even her enemies have admitted that wherever the long radius of her civilization has reached it has brought order and progress. Pitt once said “England has saved herself by her exertions, she will save Europe by her example.” But her “destiny” was on the sea, and took her far out of Europe and linked with her own fortunes those of millions of human beings of alien race and speech.



THE MAKING OF THE GREAT INDUSTRIAL CITIES

The vast economic reconstruction which took place last century in the era of industrial expansion changed the face of the world in all regions where industry could be made profitable. Look here at Manchester as it is to-day in the lower photograph, with its multitude of chimneys befouling the landscape, and the same scene as it was presented one hundred and ninety years ago. The change is probably artistically and hygienically for the worse, but who shall say that the industrial expansion

has not immensely added to the general comfort of mankind?

Napoleon called the British a nation of shop-keepers. But we are also a nation of ship-keepers. Behind shops there are workshops. Ships and shops—these have made England.

In the preceding sketch our course has been inevitably zigzag, but we have attempted to collect some stray facts which are of importance in the discussion of an immense subject. A few

thoughts suggest themselves here. First, in spite of the exhaustion and decline of nations, national tenacity is one of the outstanding facts of history. Peoples have been defeated and overthrown, nevertheless they have continued with shrunken power and diminished territory to occupy the seats of their forefathers.

Spain attempted to crush Holland, and Austria attempted to crush

Italy, but both Italy and Holland rose again. The Turks made a prolonged effort to exterminate Serbia, Bulgaria, and Greece, but those three nations regained their freedom and conquered their oppressor. There is still vitality even in Armenia, which has endured a long agony of persecution. After the Franco-German War it was supposed that France would never recover from the blow, but it was French military genius which led the Allies in the overthrow of the German Empire, and to-day France is the strongest nation on the Continent. History is full of this strange power of national resurrection.

But, in the second place, let us note that in spite of this stubborn racial persistence the actual political framework of a nation is subject to sudden and often disastrous change. There are moments in history when nothing seems to be so brittle as the fabric of the state. We have seen with our own eyes the great work of the Russian Tsars perish in a night. We have seen the Empire of the Hapsburgs collapse like a house of sand. And the German Empire which Bismarck created went to pieces within a few hours, its Emperor became a fugitive, and the dukes and kings of its confederate states were swept simultaneously from their thrones and their thrones. This is the catastrophic and seismic element in history.

WHERE we may look to promise of permanence for the British Empire and its institutions

Third, it has often been asked how long the British Empire will endure. There is nothing to guide us, because the British Empire is unlike any other imperial system of the past. It is not a mechanical combination held together by militarism. It is a union of self-governing communities or of communities gradually approaching self-government, and sharing or learning to share a common ideal of government and liberty. We quoted the Bill of Rights and pointed out that its essential

elements were seized by the framers of the American Constitution. That is a fact of profound significance, for it means that the greatest Power in the New World had discovered in the Common Law of Great Britain the best guarantee of ordered freedom and a nation's strength. It is, therefore, in the realization of this ideal adapted to the needs of every people within the British Confederation that we find the greatest promise of the Empire's permanence.

THE world's peace and the growing demand for an international standard of justice

One final question meets us. Nations, like individuals, compete with each other, and competition involves suffering. It is agreed that it is by means of competition that the character of the individual is developed. If there is no struggle, character weakens and degenerates. And the same law is at work in the case of those great aggregates of individuals which we call nations. If so, is collision, is war inevitable? This question, which we cannot attempt to answer here, occupies the minds of those who look forward to an international rivalry that shall be bloodless, and place hope in a League of Peace.

We may meanwhile remind ourselves of a statement made earlier in these pages—that the task of all states is twofold:

1. To regulate their own inner life, and
2. To adjust their relations with their neighbours.

Modern feeling has begun to demand that justice shall be the essence of both sets of relations. There is a saying of the greatest of Greek thinkers that at first the state is created for the sake of mere life, but that it continues to exist for the sake of the good life. The future of civilization will depend on how far each nation will respect that level of good life which other nations may have attained.

Peoples
of All Nations

VOLUME TWO

Agosto
1881

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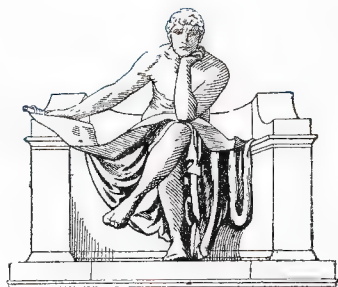
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CHILE

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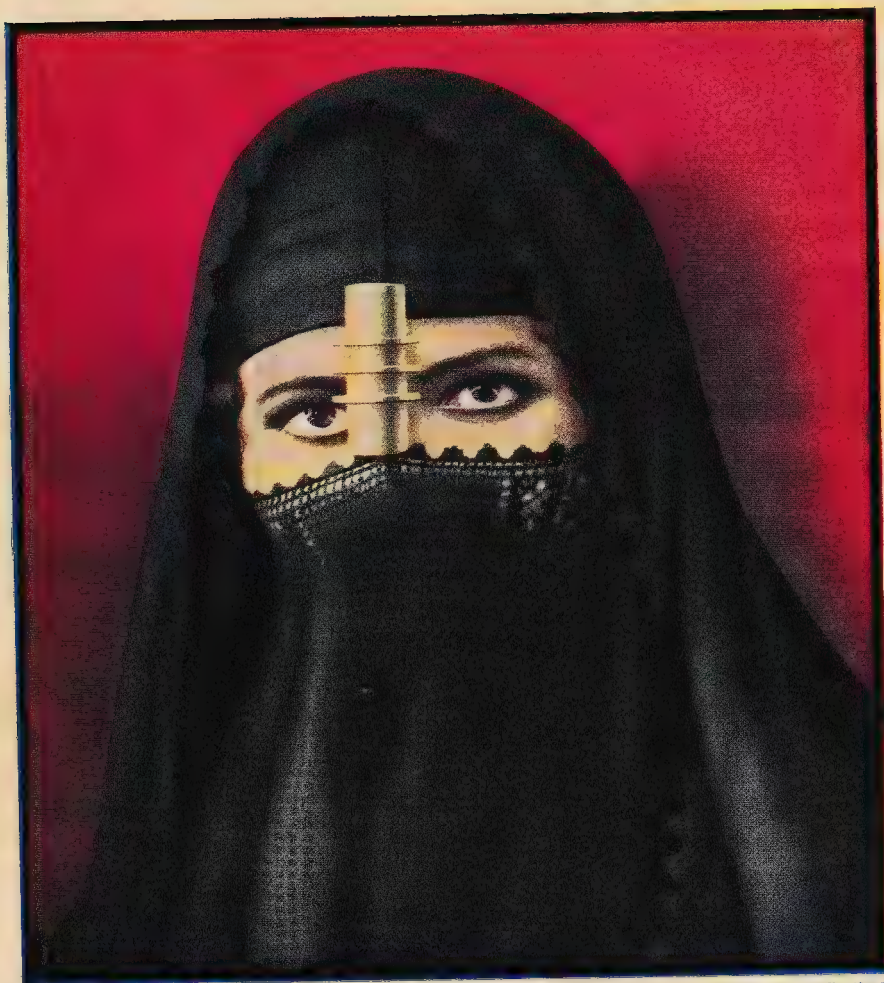


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VOLUME FOUR



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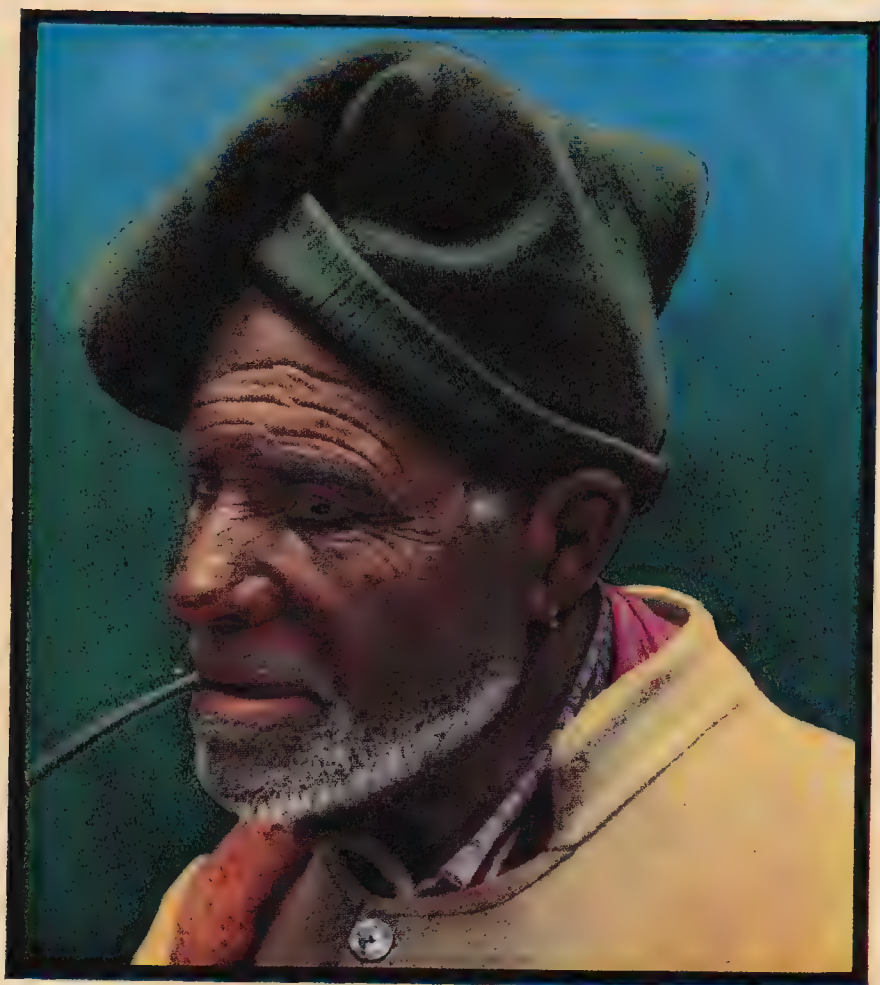
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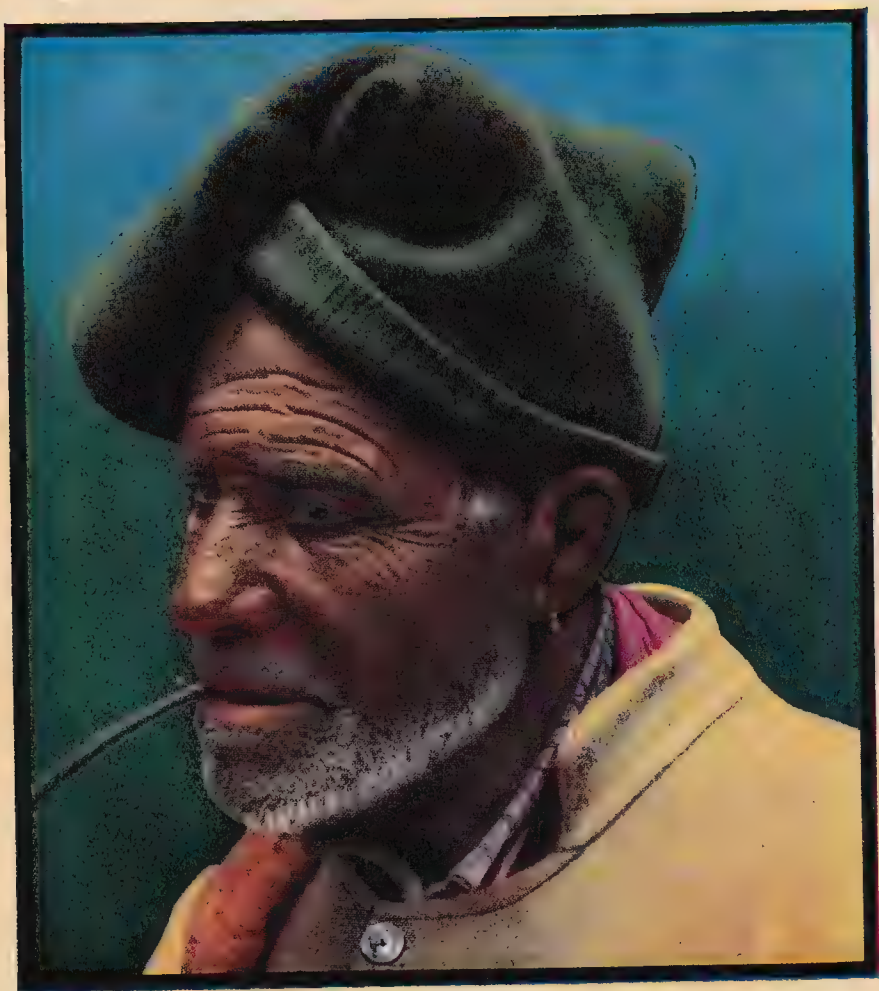
Published at THE FLEETWAY HOUSE London E.C.





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Peoples
of All Nations

VOLUME FIVE

PEOPLES OF ALL NATIONS

Their Life Today and
the Story of their Past

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VOLUME V

Pages 3121-3888

Japan to Oman



Published at THE FLEETWAY HOUSE London E.C.





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MALAYSIA

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VOLUME SIX

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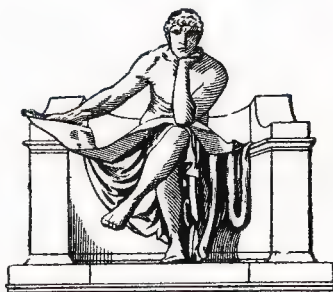
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VOLUME VI

Pages 3889-4672

Palestine to Sin-Kiang



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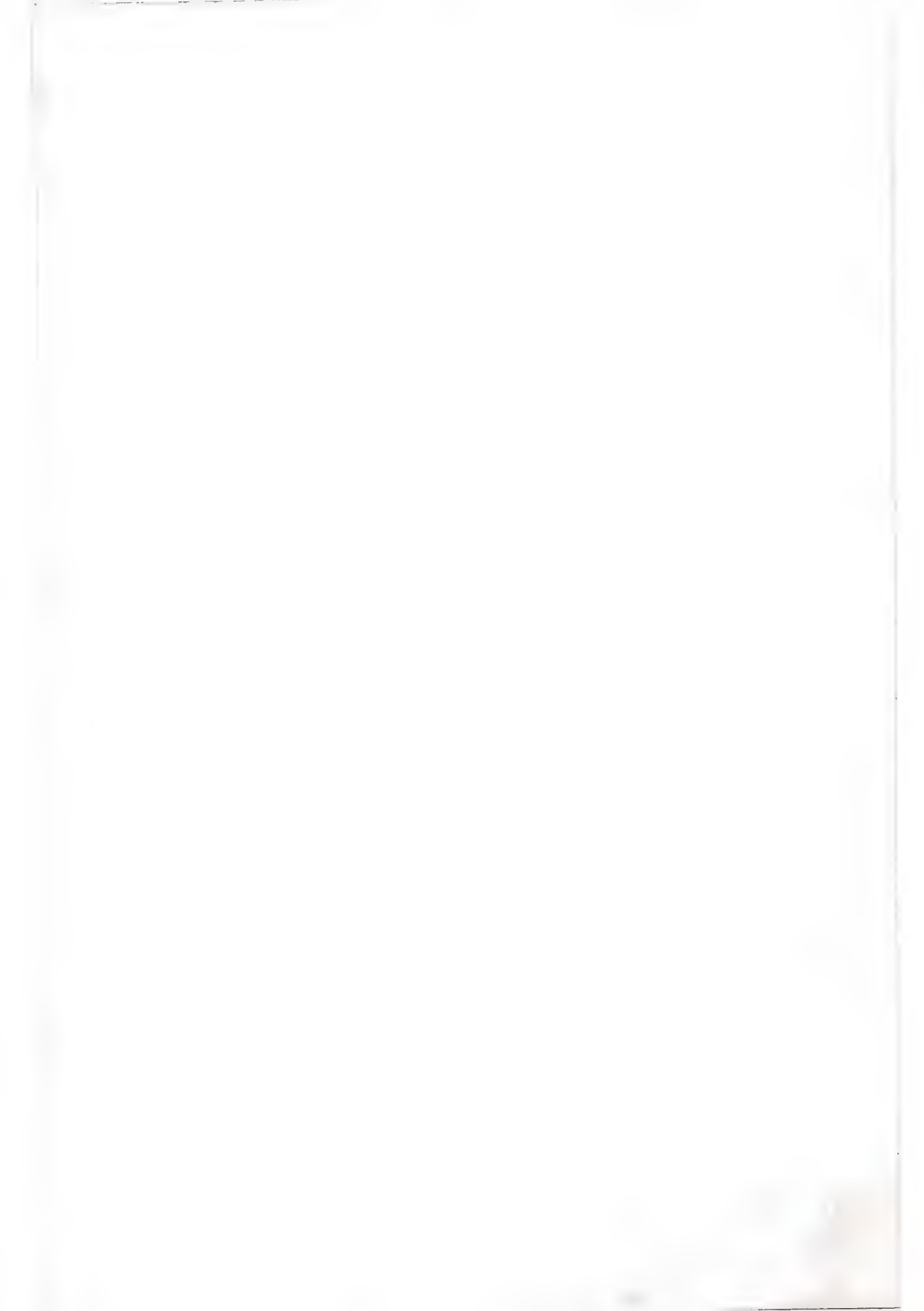




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Peoples
of All Nations

VOLUME SEVEN



TUNIS

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THE NATIONAL SPIRIT in The Modern World

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This penetrating and illuminating essay by Mr. J. A. R. Marriott is complementary to those contributed to our first volume by Sir Arthur Keith and Mr. Romaine Paterson. The one gave an outline of racial origins and explained how man emerged from the horde at the call of the tribal spirit; the other showed how the successive industrial agglomerations of mankind that constituted the great States of the ancient world flourished and decayed under the pressure of conflict and cooperation. In the accompanying chapter Mr. Marriott completes the survey by analysing the spirit of nationality, the most potent and the most elusive of the forces that have moulded our modern polity

THE Nation-State is the typical political product of the modern world. To the ancient world, Nations were by no means unknown; nor were States. But the State rarely corresponded with the Nation. The characteristic political entity was something either much larger or much smaller than the typical modern State: either an empire or a city; the City-States of Hellas, for example; the Empires of Assyria, Macedon, or Rome. The idea that a State should be, even roughly, coextensive and coincident with a Nation did not enter the political consciousness of mankind until towards the end of the eighteenth century. Some authorities would date the new conception specifically from the annihilation of Poland. The partition of Poland among its three powerful neighbours wiped out a State which had filled an imposing place in the European polity; it served to revivify a nation. That nation has now achieved its ambition in a resuscitated Poland.

Elusive Nature of Nationality

Among the forces which have gone to the moulding of our modern polity, that of nationality is certainly the most elusive. It has almost defied definition. Vico defined a nationality as "a natural society of men who by unity of territory, of origin, of custom, and of language, are drawn into a community of life and of social conscience." Is "unity of territory" essential to the idea of nationality?

Or even "community of life"? If so, we must deny specific nationality to the Jews in dispersion or to the Poles after the partition of their State. Is identity of language essential, or of religion? If so, we must deny the existence of a Swiss nationality, for the "Swiss" embrace two, if not three, creeds, and speak three, if not four, distinct languages. And what of the "Americans"?

Nationality a Collective Conscience

Plainly, we shall involve ourselves in difficulties if we lay over-much emphasis either on religion or on language as essential elements. Yet in the absence of these it would seem difficult to preserve nationality when it is divorced from statehood. Swiss nationality and American nationality are respectively the resultant of the evolution of a Swiss State and of an American State. In other cases the State may be a resultant of the idea of common nationality. The Triune Kingdom, commonly designated Yugo-Slavia, and the new Poland are apposite illustrations of the latter process. We seem, therefore, to be almost driven by exclusions and inclusions to acceptance of the definition proposed by Professor Henri Hauser of Dijon: "Nationality is a matter of collective conscience, of collective will to live. . . Race, religion, language, all these elements either are or are not factors in nationality according to whether they

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do or do not enter into the collective conscience by virtue thereof." ("The Principle of Nationalities," page 7.)

A "collective conscience." But the doubt obtrudes itself whether such a conscience could have been generated without a sentimental or traditional attachment to a territorial home. Jewish nationality has been sustained during two thousand years of exile, mainly, no doubt, by devotion to a particular creed, by wonderful persistency of blood, but not least by collective affection for the common home of the race: "When I forget thee, O Jerusalem." But for Zionism the modern Palestine would never have been called into being by the Paris Conference. Similarly the Poles in dispersion have drawn their inspiration from the fact that many of their brethren have lived on, though under alien rule, on the plains of the Vistula.

Professor Zimmern's Definition

Professor Zimmern, then, would seem to get near to the heart of the matter when he writes: "Nationality is more than a creed or a doctrine, or a code of conduct, it is an instinctive attachment; it recalls an atmosphere of precious memories, of vanished parents and friends, of old customs, of reverence, of home, and a sense of the brief span of human life as a link between immemorial generations spreading backwards and forwards. . . . It implies a particular kind of corporate self-consciousness, peculiarly intimate, yet invested at the same time with a peculiar dignity. . . . and it implies, secondly, a country, an actual strip of land associated with the nationality, a territorial centre where the flame of nationality is kept alight at the hearth fire of home." ("Nationality and Government," pages 78, 84.)

Beginnings of the States System

Yet if the idea of nationality be elusive, it is plainly among the most potent of the formative forces of to-day. For the evolution of the modern States

system we must, however, go farther back than the genesis of the idea of nationality. Among the great States of the modern world England was three hundred years ahead of the rest in the realization of its unity and identity. The sense of nationality in England was due, however, to causes, geographical and political, which were unique in their operation. Hardly was there a king of the English before he put forward a claim to be "*alterius orbis Imperator*"—outside the jurisdiction of the Holy Roman Empire, and, indeed, of the Roman Papacy. Continental Europe was, during the thousand years which intervened between the fall of the Roman Empire and the disruption of Christendom, a quasi-unity dominated in theory by the conjoint authority of pope and emperor, and, in fact, unified by common subjection in ecclesiastical affairs to the Roman Primacy, by common acceptance in the civil sphere of Roman law, and by an all-pervading and all-powerful social system which provided at once a system of land tenure, a nexus for society and a method of government. The Empire, the Papacy, and the feudal system dominated the life of the Middle Ages, and so long as that domination persisted there was no room for the idea of nationality, nor could the modern States system emerge.

Evolution of the Nation-State

The intellectual, political, geographical and ecclesiastical upheaval which is compendiously described as "The Renaissance and the Reformation," opened the door to the emergence of national Churches and the evolution of the Nation-State. Hungary, Poland, and Bohemia had long enjoyed the dignity of statehood. Among the great States of Western Europe, France was (after England) the first to achieve unity and self-conscious identity. The remarkable astuteness of a long succession of kings of the Capet and Valois dynasties; the absorption by conquest or marriage of the great feudal duchies

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and counties ; frontiers well defined on two sides though highly debatable on a third ; an administrative system ever increasing in efficiency as it increased in centralisation ; the Hundred Years War against the Angevin kings of England and the dukes of Burgundy—all these played their part in the making of modern France, and by the end of the fifteenth century France had arrived.

Spain reached a similar stage of national evolution early in the sixteenth century. The secular crusade against the Saracens was the central fact in the making of Spain, but King Charles I., otherwise known as the Emperor Charles V., was the first Spanish sovereign to rule over a united Spain. The bitter contest between Spain and the provinces of the Low Countries gave to the seven northern provinces sufficient cohesion and self-consciousness to entitle them to be regarded as a Nation-State from the end of the sixteenth century onwards, albeit a State of a federal rather than a unitary type. Differences of creed between the Dutch and their former rulers at once fortified them during the struggle for independence and accentuated the sense of unity when independence was at last achieved.

European Politics and Antagonisms

Ecclesiastical antagonisms contributed once more to the many disruptive forces which during the Thirty Years War (1618-48) dissipated whatever of unity Germany had derived from the coincidence of the German kingship and the Holy Roman Empire. From the chaos there emerged more than one powerful State. First "Austria," conglomerate in itself and dynastically connected with the Czech Kingdom of Bohemia and the Magyar Kingdom of Hungary ; then Prussia ; but neither could be described with accuracy as a Nation-State ; still less could the lesser German States, such as Saxony, Bavaria, Baden, Württemberg, or the Palatinate, though all were virtually independent sovereignties.

Portugal had meanwhile (1640) regained its independence, and thenceforth must be counted as a Nation-State, while the dissolution of the Union of Calmar (1523) permitted Sweden to take its place as an independent "Power," and for a brief period (roughly 1600-1721) to play a conspicuous and influential part in European politics. Thanks, indeed, partly to the vigour of her kings and the skill and discipline of her soldiers, in part to the friendship which so long subsisted between Stockholm and Paris, Sweden occupied in the European polity a place far more than commensurate with her permanent strength and resources.

Growth of Powers in Modern Times

The rapid rise of the Hohenzollern power in Prussia and North Germany, still more the irruption of Russia into European politics at the close of the seventeenth century, brought to an end the brief ascendancy of Sweden. Russia, though loosely compacted, took her place as a Nation-State in the first years of the eighteenth century, and before the century closed the American continent had brought to the birth the first of the Nation-States in the New World.

How far had the idea of nationality contributed to the establishment of these Powers of the modern world ? The instinctive avoidance of the word "nations," the substitution of the term "Powers" would seem to suggest a partial answer to the question.

Monarchical Factor in State Making

The motive force which was on every side operating to produce a new States system, which found its manifestation in the creation of strong, compact, homogeneous kingdoms, was primarily dynastic, or at least monarchical. France was made by a succession of great kings and great ministers, the apotheosis of the absolute monarchy being reached in the brilliant period which culminated

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in the reign of "Le Roi Soleil" (Louis XIV.). By the end of the seventeenth century France was, however, indisputably a Nation-State. Richelieu had completed the work of political unification, Colbert had made her one commercially and economically, yet the social fissures were still deep. Not until the Revolution did France become a social unity. In two ways Richelieu left his work incomplete. The destruction of political feudalism served only to accentuate the social cleavage between class and class. Nor did he achieve his ambition in regard to the rectification of the frontiers of France.

Expansion of the Kingdom of France

According to his political testament his aim was to identify modern France with ancient Gaul. His intervention in the Thirty Years War wrung from the Empire a formal acknowledgment of the cession of the three Lorraine bishoprics, Metz, Toul, and Verdun, annexed in 1552, and, in addition, the greater part of the province of Alsace. For the first time modern France touched the Rhine. The acquisition of Franche Comté in 1674 rendered still more isolated the remaining portions of Lorraine, but these did not actually fall into France until 1766. Meanwhile, Henri IV. had brought to the Crown of France the Kingdom of Béarn, or the northern half of Navarre, and Louis XIV. finally rounded off the Pyrenean frontier by the acquisition of Roussillon and Cerdagne in 1659.

Result of Territorial Acquisitions

By a curious legal subterfuge—the *Chambre des Réunions*—Strasbourg was assigned to France in 1683. Later in the same reign the north-eastern frontier was immensely strengthened by the acquisition of Western Flanders, and of a number of strong fortresses like Lille, Cambrai, and Valenciennes, which virtually gave France the command of Artois and Hainault. Louis XIV never

dreamt of invoking the principle of nationality to cover these territorial acquisitions. The motive was frankly strategical, to render France secure against attack by her neighbours; to give France a military advantage should she desire to take the offensive. Of the doctrine of "nationality" there is not a hint; yet the fact remains that before the process of territorial unification began the French were not a nation; when it was complete they unquestionably were. Bretons and Burgundians, Normans, Angevins and Aquitainians alike acknowledged themselves to be "Frenchmen," and found satisfaction and pride not merely in common citizenship but in common nationality.

We pass from modern France to modern Spain. The two outstanding characteristics of the Spaniard—his intense nationalism and his persistent provincialism—are both attributable to his prolonged contest with the Moors.

Nationalism Forged by Patriotism

No people in the world have developed a deeper sense of national individuality than the Spanish, yet between province and province—notably between Castile, Aragon, and Catalonia—there are differences of tradition and outlook which political unification has not availed to eradicate. Probably nothing less than a secular crusade against an intruding enemy, alien in race and alien in creed, would have sufficed to weld Catalans and Castilians, Aragonese and Andalusians into a united nation.

Dutch nationalism is the product of a struggle not less fierce than that in which Spanish nationalism was conceived—on the one hand a prolonged contest waged with the elemental forces of nature; on the other a brief, but terrible struggle against the tyranny, ecclesiastical, economic, administrative, and political, of the Spanish rulers of the Netherlands.

Dutch nationalism was forged in the furnace of persecution; it has been sustained by the necessity for ceaseless

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vigilance against the ambition of powerful neighbours, and against the constantly threatened depredations of the sea.

The people who achieved so splendidly their own liberty showed themselves curiously inept in dealing, at a critical juncture, with neighbours who might, by tactful handling, have been converted into fellow-citizens.

The idea of creating a substantial buffer state between France and Germany has commended itself for centuries to the diplomatists of Europe. In the fifteenth century it seemed not unlikely that under the Duchy of Burgundy it might prove effective. It was not to be. In the early nineteenth century, after Napoleon had demonstrated afresh the traditional anxiety of France to extend her eastern frontier to the Rhine, the diplomatists at Vienna attempted to achieve the same purpose by uniting the southern provinces of the Low Countries with the northern: the "Austrian" (formerly the "Spanish") Netherlands with those portions of the same low-German lands which, since the end of the sixteenth century, had been distinctively known as the United Provinces.

Belgium's Soul Born of Suffering

The project was initiated by Lord Castlereagh, who in this was true to the secular traditions of British policy. He attempted by the union of Holland and Belgium to erect a stout barrier against the aggressions either of French or Germans. But the Dutch played their cards badly. The Belgians were bitterly offended by the tactlessness and greed of their Dutch sovereign, and the union lasted no more than fifteen years (1815-30). With the successful assertion of Belgian independence, yet another Nation-State took its place in the European polity.

Hardly, however, can the independence of Belgium be hailed as a triumph for the principle of nationality. Between the Flemings and Walloons there is racially less in common than

between those peoples and the French and the Germans respectively. Yet common citizenship in the Belgian State has developed among the people of both races a sense of a common Belgian nationality. The brutality of the German conquest (1914) quickened and accentuated a process which otherwise might have tarried. Nationality matures rapidly under the heel of an alien and oppressive ruler. In the discipline of suffering, Belgium found her soul.

Autocracy versus Democracy

Among the phenomena of European history and politics there is none more curious than the prolonged existence of the "ramshackle empire" of the Hapsburgs and the survival of Switzerland. Between the two political formations there is at once an obvious contrast and a striking parallelism. The one stood as a symbol of autocracy; the other is hailed as the purest extant product of unadulterated democracy; the one represents the triumph of personal rule, and the fruit of "personal union"; the other is a confederacy of free peoples, a union of self-governing and jealously independent communities. Not less striking is the parallelism. Both have fulfilled a definite political purpose, yet both are defiant of every canon of political science. If the Hapsburg emperor ruled over peoples of diverse races—Germans, Czechs, Poles, Magyars, Rumanians, Italians, and Southern Slavs—the Swiss Confederation embraces with impartiality Frenchmen, Germans, and Italians. But an outstanding difference remains to be noted.

Ramshackle Empire of the Hapsburgs

The prolonged and, on the whole, adroit regime of the Hapsburgs did nothing to promote even a pseudo-nationality among the various peoples included in their conglomerate empire. These all remained to the end as distinct as on the day when they severally passed under the rule of the Hapsburgs.

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The Swiss Confederation is equally defiant of the community of race and of language, and even more defiant of community of creed; yet the Swiss are undeniably a nation; the subjects of the Hapsburg empire never were.

Debt of the Nations to Napoleon

The fact emerges, then, that the force to which so much potency is attributed by modern philosophers played an insignificant part in moulding the fortunes of the European States. Thus far, however, we have not crossed—save to indicate the genesis of Belgium—the watershed of modern history. The twenty-six years which elapsed between the outbreak of the French Revolution and the final overthrow of Napoleon mark a distinct dividing line between two historical epochs. The French Revolution proclaimed the principle of liberty. Napoleon, his aggressive enterprises, his conquests, his occupations, his administration, and his codes gave an unparalleled impulse to the development of the idea of nationality.

Modern Germany, modern Italy, the new Kingdom of the Southern Slavs owe to Napoleon an immeasurable debt. Even the Swiss Confederation owes him something. The French Directory had attempted to impose upon Switzerland a unitarian form of government wholly alien to her traditions—the Helvetic Republic One and Indivisible.

Promotion of the Sense of Unity

The Swiss made it quickly and abundantly clear that despite some tendencies towards national unity they repudiated the idea of uniformity; Napoleon recognized the fact, and in 1803 he gave them a new Constitution embodied in the Act of Mediation. That Act, though replaced in 1815 by the Federal Pact, marked a distinct step towards national unity in Switzerland. The degree of progress attained during the ten years when Switzerland was to all intents

and purposes a tributary of the Napoleonic Empire, may be measured by comparing the Federal Constitution of 1848 with the loose Confederation of Cantons which alone existed down to 1798.

Yugo-Slavia, too, owes a considerable debt to Napoleon. His occupation of the Illyrian provinces was due, of course, to motives far removed from any desire to stimulate national self-consciousness. But the introduction of the French codes, the regularisation of administration, the construction of roads, the establishment of schools—all this tended, however undesignedly, to promote among kindred peoples a sense of community, if not of nationality.

More conspicuous illustrations of the same tendency are to be found in Germany and Italy. In 1789, Germany contained no fewer than three hundred and sixty separate States each claiming quasi-sovereign rights and united only by the loosest possible tie of common allegiance to the shadowy survival still known as the Holy Roman Empire.

Disintegration and Redistribution

Among none of these was there any real sense of national cohesion or unity. There were States powerful and petty in Germany, but "Germany" did not exist. The revolutionary wars accentuated the disintegration. The armies of the French Republic received a cordial welcome in the Rhine bishoprics, and in other western provinces; nor was there any protest when Prussia came to terms with France at Basel (1795), or when, two years later, Austria followed suit at Campo Formio. Both treaties involved the cession of German territory to France, both betrayed complete callousness on the part of the two leading German Powers as to the fate of the Empire as a whole. Austria and Prussia were alike intent only on the promotion of their own dynastic and territorial interests. The lesser princes of the Empire were not less selfish in their particularism, not more lacking in patriotism than the greater.

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Napoleon and Moreau brought Austria once more to her knees at Marengo and Hohenlinden respectively, 1800; and by the Treaty of Lunéville (1801) Austria confirmed the cession of the Rhineland to France. There then ensued a *ludicrous and humiliating* rush of German princelings to Paris, where, in order to secure the largest possible slice of the booty, each for each, all paid assiduous court to Talleyrand and his minions.

Napoleon's principles of redistribution were few and simple—to penalise Austria; to cajole Prussia; and, by enlarging and consolidating the territories of the secondary States, to bind them by ties of interest and gratitude more closely to France. Under the Act of Mediatisation, the States were reduced from three hundred and sixty to less than half that number. Of the fifty-one Imperial cities only six were permitted to survive. The old Circles of the Empire disappeared and all the ecclesiastical States, except one, were suppressed. Prussia got a large share of the spoils; so did Bavaria, Baden, Württemberg and Hesse-Kassel.

Sovereignty of the German Princes

The Act of Mediatisation marked only a stage in Napoleon's journey. Austria was not yet completely crushed, the Holy Roman Empire still survived. Before Napoleon gave the final push to the tottering ruin, he prudently laid the foundations of the new edifice. In the autumn of 1805 he concluded treaties with the client States—Bavaria, Baden, and Württemberg—by which they agreed to furnish, in the forthcoming campaign, contingents to the army of France. The Treaty of Pressburg (January 1, 1806) provided that the German princes should enjoy "complete and undivided sovereignty over their own States," and thus were finally shattered the last links which bound the princes to the old Empire. On July 17, 1806, the Treaty of the Confederation of the Rhine was signed in Paris. Charles of Dalberg,

Archbishop of Regensburg (Ratisbon) and Arch-Chancellor of the Empire, the Kings of Bavaria and Württemberg, the Elector of Baden, the Duke of Berg and the Landgrave of Hesse-Darmstadt, together with nine minor princes, definitely renounced their allegiance to the Empire, accepted the protection of Napoleon and pledged themselves to support him with arms.

End of the Holy Roman Empire

On August 1 Napoleon—"the new Charlemagne" and in verity Emperor of the West—announced that he no longer recognized the existence of the "Germanic Confederation," and on August 6 the Emperor Francis, who two years earlier had assumed the entirely new title of Emperor of Austria, renounced the title of Holy Roman Emperor. Thus, after an existence of just one thousand years, that hoary anachronism came to an end. But for Napoleon it might still be cumbering the earth.

The birth of the new German State, perhaps the most conspicuous illustration of the working of the national spirit in the modern world, was rendered possible only by the destruction of that Roman Empire which had for centuries strangled the incipient national life of Germany and had arrested the evolution of a Nation-State.

Colliding Forces Spread Confusion

Events now moved rapidly. The annihilation of the Prussian power at Jena; her humiliation and dismemberment at Tilsit; the remaking of Prussia by Stein and Hardenberg, Scharnhorst and Humboldt; Napoleon's call to the Poles and the setting up of the Duchy of Warsaw; the attack upon Spain and the consequent reaction against the tyranny of Napoleon on nationalist lines; the addresses of Fichte to the German nation and their response in the War of Liberation; the overthrow of Napoleon's military power in the mighty battles of 1813-14—these things seemed to presage

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the early triumph of Nationalism in Germany. The hopes of the patriots were doomed to disappointment at Vienna, but they were triumphantly realized in 1870.

Napoleonic Reforms Sweep Italy

The policy of Napoleon in Italy was parallel to a great extent with his policy in Germany. To Italy, as to Germany, he went at once as conqueror and as liberator. Italy at the close of the eighteenth century was even more devoid of the national spirit than Germany. Consisting of some fifteen separate States, dominated by the Hapsburgs in the north, by the Papacy and its "Legations" in the centre, by the Spanish Bourbons in Naples and Sicily, Italy had since the sixteenth century been little more than the cockpit of Europe. Deprived of civic independence, ignorant alike of political and social life, her people lay for the most part under alien rule—hopeless, emotionless and benumbed. Napoleon aroused them from their apathy. He reduced the political divisions of the country from fifteen to three; he introduced the Code Napoléon and unified the administration; he expelled the Jesuits and initiated educational reforms; he built bridges and made roads; above all, he taught the Italians to fight, and to fight not as Venetians, Lombards, or Neapolitans, but as Italians.

European Reaction and Unrest

In Italy, as in Germany, the diplomats at Vienna attempted to wipe out all traces of Napoleon's work and to set back the hands of the political clock. It could not be done. There was indeed a temporary reaction towards separatism and autocracy. Dynastic influences were in the ascendant at Vienna; the principle of legitimacy enjoyed a temporary triumph; the idea of nationality was ignored. The reaction, however, was not of long duration. Within a very few years there were on every hand manifestations of

impatience with the policy of simple restoration and the naked reassertion of the principle of legitimacy.

In 1830 France gave the signal for a revolutionary outburst which, in one form or another, was reproduced in almost every country of continental Europe. But these movements, though they achieved something for constitutional liberty, did little to promote, except, perhaps, in Belgium, the principle of nationality. Far otherwise was it with the revolutions of 1848. In most countries, if not in all, a demand was put forward for an extension of popular liberties, but the predominant motive was unquestionably national. It was the alien character of Austrian rule which inspired Italians and Magyars and Czechs to raise the flag of insurrection against the Hapsburgs. It was a desire for national unity which brought to Frankfort representatives of every State in Germany, and led them to offer an Imperial Crown to Frederick William IV. of Prussia. The offer was declined.

Bismarck and Prussian Supremacy

The Hohenzollern sovereign was so distrustful of the democratic temper of the Frankfort parliament as to postpone the realization of German unity. Moreover, he did not want to see Prussia merged in Germany. Ten years of reaction followed upon his refusal. Then Bismarck got his chance. He mistrusted parliamentary methods at least as much as Frederick William IV.; he believed that Germany must be welded together not by "parchments, votes, and speeches," but by blood and iron; above all, he was resolved that Prussia should not be merged in Germany, but that, on the contrary, Germany should be absorbed by Prussia.

The first step was to exclude the Hapsburgs with their conglomerate Empire from the Germanic body. The disputes about Schleswig-Holstein and the ensuing war with Denmark enabled him to fix a quarrel upon Austria which

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led to the Seven Weeks War, to the Prussian victory at Sadowa, to the exclusion of Austria from Germany, and to the break-up of the Bund which ever since 1815 had been powerless for everything but mischief. The dissolution of the Bund was followed by the formation (1867) of a North German Confederation under the presidency of the King of Prussia. Only the States north of the Main were originally members of the new Confederation, which was far more closely knit—more genuinely federal in character—than the old, but provision was made for the admission of the southern States, if and when they should desire it.

Establishment of the German Empire

How long they might have held aloof from union with North Germany it is impossible to say, had not Napoleon III. played straight into Bismarck's hands. The ineptitude of his diplomacy after 1867 not only broke the traditional tie between France, particularly Bonapartist France, and the South German States, but, in 1870, flung them into the arms of Prussia. When France was manoeuvred by Bismarck into a declaration of war upon Prussia the Hohenzollerns found themselves, for the first time, at the head of a united Germany. After the crushing defeat of the French armies and the humiliating surrender at Sedan, Bismarck had little difficulty in converting the North German Confederation of 1867 into the Germanic Empire of 1871, an Empire which included every State of the Fatherland save only the German part of Austria.

If the unification of Germany affords the most imposing manifestation of the national spirit, the unification of Italy is the most romantic. Nothing did so much as the success of that movement to give popularity to the doctrine of the rights of nationalities. Many factors contributed to that success: the administrative uniformity of the Napoleonic regime, the pure-hearted enthusiasm of Mazzini, the high statesmanship

and brilliant diplomacy of Cavour, the steadfastness of the House of Savoy, the romantic knight-errantry of Garibaldi.

France Furthers the Italian Cause

Nor was the cause of Italy unfavoured by external circumstances: the outbreak of the Crimean War, the intervention of Sardinia on the side of the allies, an intervention apparently fortuitous, but in reality inspired by high and far-sighted statesmanship, and the opportunity thus given to and seized by Cavour to put the whole Italian case before the diplomatists assembled at Paris. At Paris Cavour met Napoleon III., and of that meeting the pact of Plombières was the result. Napoleon had a real apprehension of the principle of nationality, and his sympathy for the Italian cause was, perhaps, as nearly genuine and altruistic as any of the emotions which stirred that complex personality. The intervention of France in the Austro-Sardinian War of 1859 was of incomparable service to Italy at a most critical juncture of her history. Hardly less important to Italy, though wholly self-regarding, was the diplomacy of Bismarck. His anxiety to isolate Austria induced him to offer Venetia to Victor Emmanuel, and Austria was compelled by Sadowa to give it up.

Mazzini Sows the Seed of Unity

The actual stages on the road towards unity may be rapidly indicated. The stage between the insurrections of 1820 and the revolutions of 1848 was merely preliminary, though far from unimportant. During that period Mazzini sowed the seed, but he did little to help in reaping the subsequent harvest. The first definite advance was registered in 1860, when the States of Central Italy—Modena, Parma, Tuscany, and the Romagna—united themselves by plebiscite with the new Kingdom of North Italy. The credit of that achievement was due almost wholly to Victor Emmanuel and Cavour, though Napoleon's help was timely and substantial.

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It involved, however, the painful sacrifice of Nice and Savoy. But the significant transference of the Italian capital from Turin to Florence (1865) brought Italy a step nearer Rome.

Garibaldi and His "Thousand"

The next stage—the union of North and South Italy—was accomplished less by diplomacy than by knight-errantry. In 1860 the Sicilians were encouraged by Mazzini to revolt against the tyranny of Bombino (Francis II.). Garibaldi and his "Thousand" flew to their assistance from Genoa, and within a few weeks had made themselves masters of the island and, under the unavowed protection of English guns, had crossed the narrow straits to Naples.

The Bourbon power crumbled almost as quickly in Naples as in Sicily, but after the conquest of Naples a critical moment occurred when Garibaldi declared that he would annex the southern kingdoms to the Kingdom of North Italy only when he could confer the gift upon Victor Emmanuel in Rome.

Diplomacy and Knight-Errantry

Cavour knew that an advance upon Rome at this moment might have jeopardised all that had been achieved in the recent past as well as the promise of the immediate future. An army was hurriedly dispatched from Florence with the two-fold object of defending the Romagna against the Papal troops and of obstructing the advance of the Garibaldians upon Rome. Both purposes were achieved. On September 18, 1860, the Sardinian army met and routed the Papal troops at Castelfidardo, and ten days later compelled General Lamoricière to surrender at Ancona. Their next task was to deal with the Garibaldians. Garibaldi, flushed with victory, was in obstinate mood, but good sense prevailed. Garibaldi abandoned his march upon Rome, laid the crown of the two Sicilies at the feet of his Sovereign, and on November 7 Victor Emmanuel and Garibaldi

entered Naples in triumph and in amity. Unity was almost achieved; but in the two sides of Italy there were still two gaping wounds. Austria, as we have already seen, was compelled by Bismarck to surrender Venetia to Italy in 1867, but the Trentino, with its Italian population, was left in Austrian hands, and there was bequeathed to the future an Adriatic problem the persistence of which cost Austria and Germany dear in 1915. From 1867 down to the Treaty of Rapallo in 1920 the claim to *Italia Irredenta*, the passionate desire to unite to United Italy these lands upon the shores of the Adriatic which are either predominantly Italian in population or, owing to their sometime inclusion in the domains of Venetia, are culturally Italian, was the most potent force in the external politics of Italy.

Conflict Between Vatican and Quirinal

Of problems which may be regarded as domestic, undoubtedly the most difficult has been the relations of the new Italian Kingdom and the Papacy. Both disputants command sympathy and respect. The House of Savoy accurately interpreted a feeling well-nigh universal among the Italians of the Risorgimento in its resolution to make Rome the capital of United Italy. No other capital was indeed conceivable. On the other hand it is impossible to ignore the strength of the Papal case. For nearly two thousand years the Pope had administered his world-empire from the unassailed security of the Petrine rock. Was not a base of territorial independence, the possession of a temporal sovereignty, essential to the international or super-national position of his spiritual kingdom? The House of Savoy had, however, no choice. The Prussian attack upon France in 1870 compelled Napoleon to withdraw the French garrison from Rome, and after a feint of resistance from the Papal troops, Victor Emmanuel occupied Rome, and the Pope became henceforward the

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"prisoner of the Vatican." The occupation of Rome was the crown of the Italian Risorgimento; it marked the final triumph of the most romantic among the national movements of the nineteenth century.

Not that romance was by any means absent from the national movements in the Near East. For four hundred years the Ottoman Turks had been encamped upon European soil. Alien in creed, in race, in social custom and political tradition from the peoples of the Balkan peninsula, they had never absorbed nor even attempted to absorb the indigenous inhabitants; still less were they absorbed by them. But for the fact that they were the votaries of a religion inferior only to Christianity they would probably, like the Teutonic conquerors of Gaul, have yielded to the claims of a higher civilization and a purer creed. As it was they superimposed themselves (much as the English have done in India) upon Serbs, Greeks, Bulgars, and Rumanians, neither absorbing them nor wiping them out. The subjugated peoples disappeared from sight, almost from memory, for four hundred years; but as the tide of Turkish conquest receded, as the government of the Porte sank into greater and greater decrepitude, the submerged peoples re-emerged.

Portent of the Greek Insurrection

Of the principal nations in the Balkans, three—the Serbs, the Bulgars, and the Greeks—could nourish and sustain the sentiment of nationality by an appeal to the memories of the past. The fourth, the Rumanians, proudly claimed descent from the Roman colony planted by Trajan in Dacia.

The insurrection of the Greeks in 1821 was a portent in the history of the modern world. Not only did it challenge the Turkish sovereignty in the heart of the Empire, but it challenged it definitely in the name of a new doctrine, the doctrine that nationalities, like individuals, possess "rights."

If the Greeks had become tardily conscious of this principle, the fact was due partly to the large measure of local autonomy conceded by the Ottomans to the conquered races, partly to the classical revival of the eighteenth century, partly to the stirring of stagnant waters by the French Revolution and the Napoleonic wars, but most of all to the devoted and patriotic labours of the parish priests. Never did any movement display a more confused and perplexing medley of brutality and nobility, of conspicuous heroism and consummate cowardice, of pure-minded patriotism and sordid individualism, of self-sacrificing loyalty and time-serving treachery.

Victory for Freedom and Justice

Yet who, as Mr. Gladstone once asked, can doubt that it was on the whole a "noble stroke struck for freedom and for justice"? But for the opportune outbreak of war between Russia and Turkey, but for the cordial sympathy of England and France, but for the "untoward accident" of Navarino, the Greeks might have been compelled to yield; their success added to the polity of Europe the first of the new Nation-States.

The Danubian Principalities owed their emancipation to the Crimean War, and their union to the ardour with which Napoleon had espoused the doctrine of nationality. The official acceptance of Serbia and Bulgaria as virtually independent Nation-States may be dated from the insurrection movement of 1875-76, and from the Treaty of Berlin, in which the results of that movement were registered.

Nationality in the Balkans

The enduring significance of that treaty consists not, as contemporaries imagined, as indeed its authors supposed, in the new definition of the relations between Russia and Turkey; not in the remnant of the European domains of the Ottoman Empire snatched from the brink of

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destruction by Lord Beaconsfield, but in the new Nation-States that arose on the ruins of that Empire. The nationality principle may be as elusive as you will, but whatever its essential ingredients none can doubt that it is in the Balkan peninsula that it has manifested its existence most clearly and most unmistakably demonstrated its force.

Nationality in the New World

Not least in virtue of negation. The Balkan Settlement left Crete, the "Great Greek Island" under the heel of the Turk; it left the Rumanians of Bessarabia in the hands of Russia, those of Transylvania and the Bukovina in the hands of Austria, and by Bismarck's encouragement of the *Drang nach Osten* of his Hapsburg allies, it added the southern Slavs of Bosnia and the Herzegovina to the medley of peoples who sulkily acknowledged the rule of the Emperor Francis Joseph. The Great War of 1914-18 was implicit in the "settlement" of 1878.

The nationality principle has demonstrated its potency in the New World no less conclusively than in the old. How far it has been responsible for moulding the destinies of the States which have arisen in South America upon the ruins of the empires of Portugal and Spain it is difficult to decide, but the Republics of Brazil, Argentina, Bolivia, Chile and Mexico, to mention no other, exhibit many if not all the attributes of genuine Nation-States.

Evolution of the United States

As to the United States of America there is no ambiguity. The great Republic absorbs with astonishing ease and rapidity men of all nations, creeds and tongues, all peoples in fact, save those who are descended from the African negroes who first served the economic needs of the planters of the southern states. But for the prolonged and heroic efforts put forth by the northern states in the Civil War there would now be at least two

Nation-States, if not more, within the area occupied by the forty-eight states of the American Union; as it is, there has evolved one great Nation-State, extending geographically from the Atlantic to the Pacific, from the shores of the St. Lawrence to those of the Gulf of Mexico.

To the north of the United States there is rapidly evolving another nation, whose position becomes day by day less ambiguous. If there is any lack of definition in the status of Canada, Australia, New Zealand, and the Union of South Africa, it arises from the fact that as constituent states in the British Commonwealth they present to the political analyst a wholly new type of polity. The British Commonwealth is at present something less than a *Bundesstaat*, it is something more than a *Staatenbund*. To which of the two forms it will ultimately adhere it is premature to predict. On the one hand the Great Dominions are rapidly developing a sense of individual nationalism.

Polity of the British Commonwealth

They have claimed a place in the League of Nations which is hardly consistent with any semblance of imperial connexion; Canada has asserted her right to separate diplomatic representation at Washington, and the spirit of individualism, stimulated, no doubt, by the heroic part played by the sons of the Empire in the Great War, has so dominated the Dominions that they hesitated to accept the designation of "Imperial Cabinet" for the meeting of the Prime Ministers lest it should commit to common executive action the cabinets of the constituent states, cabinets which are, of course, severally responsible to their own Dominion legislatures. On the other hand, the Dominions are supremely and most reasonably anxious for a voice in the determination of that foreign policy the principles and the success of which are momentarily significant to them.

Such a voice could not, however, be claimed by, still less be conceded to,

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any state which did not share the common burden of imperial defence or failed to realize the responsibilities as well as the privileges incidental to integral partnership in an organic whole. The citizens of the great Dominions may be said, therefore, to possess a dual nationality as they acknowledge a two-fold allegiance. Primarily Canadians, South Africans, Australians and New Zealanders, as the case may be, they are also British subjects, citizens of one Commonwealth, subjects of one King.

The survey attempted in the preceding pages, cursory though it necessarily be, serves at least to illustrate the complexity of the conceptions combined in the term *Nationality* and the difficulties attendant upon precise definition. It should serve also to point a moral to enforce a warning. Phrases are the pitfalls of the half-educated, the despair of scholarship and science. Formulae are the refuge of the politician, but anathema to the statesman.

The Unit of "Self-Determination"

Nationalities may have "rights," and it may be desirable to defer to the principle of "self-determination," but the man who would penetrate from phrases to realities will be curious to ascertain where the sanction of those "rights" may lie, and what is the precise unit which is entitled to invoke the principle of "self-determination." The latter question is crucial. Self-determination for Great Britain might, for example, involve the denial of the privilege to Scotland or Wales, self-determination for Bavaria might mean its denial to Germany. Everything turns upon the selection of the unit. Professor Zimmern goes so far as to affirm that "self-determination is not a principle of Liberalism but of Bolshevism." Without entering upon a discussion so obviously apt to provoke controversy, it may be said that while, in a general sense, the privilege or right or principle will be denied by no reasonable man, the application of it in particular cases will frequently raise

difficulties so great as to reduce the practical value of the principle to little more than the realization of an abstract formula.

One question remains. The nation-state is the typical formation of the modern world. Is it likely to be a permanent formation? Is it the final goal of international evolution, or a transitory stage? One thing must be said at once. Nationalism may make for liberty—it affords no security for peace.

The Ideal State Formation

No one who can estimate the debt which mankind owes to the city-states of ancient Hellas or to the republics of medieval Italy will ever seek to depreciate either the political or the cultural value of small political communities. But the conditions under which the Greek experiments were made were peculiar, and the city-states neither promoted peace nor preserved their own existence. To the small nations, too, the world owes a heavy debt. But the small Nation-State is in the modern world a complete anachronism. If it survives it will survive as an exotic in ungenial soil. The ideal formation is, as Lord Acton seems to suggest, the coexistence of several Nations under the same State.

Where Hope for the Future Lies

This, as he points out, affords "a test as well as the best security of its freedom. It is also one of the chief instruments of civilization" ("Freedom," p. 290.). Happy is the State which, with contentment to each, includes many Nations; and well is it for the peace of the world if there be great Commonwealths which comprehend within their ample borders many self-governing States. In the extension of the federal formation, with due provision for variety of detail, lies the best hope for the political future of mankind.



FINE SPECIMENS OF AN ABORIGINAL RACE OF AMERICA

Slight figures with well formed but not muscular limbs, Mongoloid features, long, dark hair evenly trimmed, and skin of red cinnamon hue are characteristics of the true or "red" Carib Indians. The heart of South America was the cradle of their race. Aforetime cannibals, they were settled in Guiana and in the islands of the Caribbean Sea when Columbus discovered the New World

Photo, Sir H. H. Johnston

DICTIONARY OF RACES

By Northcote W. Thomas

Anthropologist and Author of "Natives of Australia," etc.

The accompanying dictionary of races, specially compiled by Mr. Northcote Thomas for PEOPLES OF ALL NATIONS, is unique. No work of reference contains so complete and convenient a list of living peoples. Within its compass is condensed an immense amount of information about the racial origins, geographical distribution, physical types and social customs of the peoples enumerated. But even this is merely supplementary to that embodied in the whole work. It is to be consulted in conjunction with the ethnographical maps and with the General Index, which gives references to the pages wherein individual peoples are described and illustrated

IN presenting this list of the peoples now inhabiting the world it is proper to explain the connotation given to the differentiating words: Race, tribe, family of languages, language and dialect. Absolute scientific classification is virtually impossible, so closely interrelated are many of the groups of both men and tongues, but for practical purposes the following definitions hold good.

Race properly indicates a biological group distinguished by its physical characteristics, colour, hair, features, etc., and is of pure blood. But it is also used (1) of modern groups of mixed descent which by convergence have come to present a certain physical type, and (2) of groups whose bond of union is mainly cultural and linguistic and whose unity is therefore largely due to historical and political grounds.

Tribe is a word of very varied meanings. Two types may be distinguished in India—(1) a collection of families who claim descent from a common ancestor, which may be an animal, and are also to some extent united by the obligation of the blood feud; they generally use a common language and own a definite tract of country; the Pathans of the north-west border are an example. (2) The group that is united by blood feud only and admits strangers, as it does not claim descent from an eponymous ancestor; the Baluchi are an example. Generally speaking in India the tribe tends to pass into the caste, being divided up into an infinity of divisions according to occupation, etc. In Africa the tribe is a group of peoples speaking the same language but often having no common ruler and no feeling of unity; it does not act together and its members are under no constraint not to make war upon each other.

Ababua or **Babua**. Bantu-speaking people of the Welle-Bomo-Kandi area, Belgian Congo. The Ababua seem to include a number of distinct tribes, such as the Bakete, Mobalia, Mobati, Bakango, etc. At least two types are intermingled, one short headed, the other long headed. The Ababua are of moderate height and had a great reputation for ferocity, spread by the Azande chiefs, who purchased ivory from them at low prices; but they do not seem to be courageous, though the men are skilful hunters, killing elephants with poisoned spears. They are a merry people, and very hospitable.

Abarambo. Rather short-headed people of the Welle area, related to the Madi.

Language. With regard to speech, individual languages are ordinarily composed of groups of related dialects, which are semi-independent units with a certain vocabulary common to them and to the language of which they form a part, but with other words either peculiar to themselves or used in common with a restricted group of dialects. The area over which a given word is used is rarely coincident with the area covered by a given dialect, but is either smaller or larger. A rough test of whether a form of speech is a language or a dialect is given by ascertaining whether speakers of one dialect readily acquire the allied form, or understand it when spoken. Where this is not so, it is really a question of distinct languages. Thus English is a group of languages, each made up of related dialects, speakers of all dialects having in common a language more or less distinct from all the dialects, viz., standard English.

Families of Languages are major groups into which fall the thousands of individual languages spoken on the earth. They include the following among others: Australian, Austric=Indonesian, Melanesian, Polynesian, Mon-Khmer, etc., with perhaps, Indo-Chinese, Dravidian, Finno-Ugrian, Indo-European or Aryan, Nigritic, including Bantu and Sudanic, Papuan, etc. The aboriginal languages of America have not yet been finally classified into families, and there are many forms of speech, like Basque, which are isolated and perhaps represent the remnants of previously existing families. A language is said to belong to one of these families when historical proof is given that it is descended from the remote ancestral form from which the whole family is believed to come.

Abchases. Section of the so-called Circassians of the Caucasus, whose language, however, is only distantly related to Circassian. They are much shorter headed than the other Circassians and, generally speaking, brunette; a short but strong folk with irregular features and an uncivilized aspect.

Abor. Small hill tribe of the north-east of the Brahmaputra valley, in Assam, closely connected with the Miri. They speak a language of the north Assam branch of Tibeto-Burman.

Abyssinians or **Abessinians**. People of Abyssinia, a term without racial significance and a corruption of the word "habeshi," used by Arabs of the mixed peoples who

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united to form a Christian state. The two chief languages are Amharic and Tigré, both of Semitic origin; the other languages are Hamitic. Among the tribes are the Abyssinians in a more restricted sense, the Beja or Bishârin, the Hadendoa, the Beni Amer, Galla, Hallenga, etc. Two main types seem to be represented among the population, one negroid with broad nose, the other Hamitic with a skull of somewhat the same type but a narrow nose. But among the Galla, and still more the Hadendoa, is an element, found in ancient Egypt and therefore presumably ancient, with a skull much lower in proportion to its length. Although the south of Arabia is now occupied by a short-headed type it seems probable that the Hamitic stock had its origin there and that from Abyssinia it penetrated into Upper Egypt, where it existed in pre-dynastic times.

Acawoy. Tribe of Guiana Indians speaking a Carib tongue. Somewhat shorter than the Carib properly so-called, they are forest dwellers and, perhaps for that reason, feared for their slyness. They build wall-less houses, and usually limit themselves to one wife. The dead are buried in a standing position.

Achinese. People of Sumatra who are great fighters, depend on agriculture for their subsistence, and are darker and taller than the Malays.

Adighe. Indigenous name of the Circassians.

Aeta. Negrito inhabitants of the Philippine Islands, who live mainly in mountainous districts. The name is often used to mean Philippine negritos in general. The hair is woolly and black, but, as among the negroes, it is sometimes bleached on the top to a reddish tinge; the skin is dark chocolate, sometimes with a reddish tinge. There is a considerable range of stature, but the average seems to be about three inches short of five feet; the head is longer than that of the Andamanese, but not so long as that of the Semang, their nearest negrito neighbours. The nose is very broad compared with its length, and there is virtually no bridge to it. The lips are thick but not protruding. Long after the arrival of the dominant Malay races, the Aeta were recognized as masters of the soil. They live mainly on game, fish and forest products. In temperament they are indolent and timid, but become violent under provocation; they are described as truthful, honest, and virtuous.

Afghans. People mainly of Iranian stock, including the Afghans proper, Pathans, Ghilzais, Duranis, Hazaras, Uzbegs, Tajiks, Aimaks, etc., some with Mongolian elements. Their language is called Pukhtun in the north, Pushtun in the south. They prefer to call themselves Pushtun, which means mountaineers; the meaning of Afghan is uncertain. Pathan is the same word as Pushtun; both may be identical with Paktues, a tribe mentioned by Herodotus.

Afridi. Pathan tribe of the Peshawar border of India, who are divided into eight principal clans. They are tall, spare and exceptionally well built, and brave, but thoroughly treacherous, active but intolerant of heat; nominally Mahomedan, but ignorant

and superstitious. A clan once suffered under the reproach of having no shrine at which to worship; they induced a sainted man of another clan to come among them, and then murdered him to acquire in his burial-place a sanctuary of their own.

Ainu. People of Japan and south Sakhalien, notable for the profusion of their black wavy hair. Short but strongly built, with broad face and nose and rather long head, they differ from all surrounding types. They have been referred to both the Alpine and the Mediterranean races, and supposed to be allied to Russians, Todas and Australian aborigines; they are said to have occupied the whole of Japan for nine centuries, after expelling a dwarfish race, who are known as the Koro-pok-guru. They hold great festivals in honour of the bear.

Akamba. Bantu-speaking people of East Africa, on the eastern slopes of the high lands south of the Upper Tana. They are of medium height with a head somewhat shorter than usual; two types of head occur, one negroid, the other, common among the chiefs, with a wider forehead and narrower jaw; the eyes are sometimes oblique. They chip the upper incisors and knock out the middle lower incisors. Proud, disinclined to work for Europeans, cheerful, hospitable, fond of children, whom they spoil by indulgence, they are attached to their homes and honest, according to their lights; cattle stealing was, however, meritorious. To-day they are peaceful and harmless, but this is due to fear of consequences. In addition to the ordinary negro type, there is a very strong, short-headed element, amounting perhaps to nearly one third, which seems to go back to an earlier pygmy population.

Akha. Tribe of Burma, with coarse, heavy features and only a vague general resemblance to the more effeminate Annamites. They have noses with higher bridges than the Mongoloid people, and the jaw is pointed and somewhat projecting. All villages have large gateways, usually two, to keep out evil spirits. Even ancestors are regarded as malignant, and the west door of the house is reserved for them, no stranger and no male being allowed to pass, and women only with reverence and not as a regular practice. They are also called Kaw, and speak a language of the Lolo group.

Ala. Tribe of Achin, believed to be allied to the Batta.

Albanians. Inhabitants of Albania, descendants of the Illyrians, of whose language they speak the sole surviving form. The Albanians are divided into Ghëg (north) and Tosk (south).

Aleut. Branch of the Eskimo. They inhabit the Aleutian Islands and part of Alaska. The name seems to mean "island"; they call themselves Unungun. They are intelligent compared with the Eskimo, but less independent. They were originally warlike, but the treatment meted out by the Russians reduced them to a tenth of their original numbers and broke their spirit.

Alfures. Generic name given to tribes of very different types in the Malay Archipelago. In some cases—e.g. in the Moluccas—

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they are light coloured non-Malay people, with black straight hair, oval eyes, and good physique, and of rather small stature; but the Banda people apply the name to the frizzly-haired people of Ceram, the Kei Islands, Tenimber, etc., who are presumably of dark complexion and have some negrito blood. The name does not really mean more than non-Mahomedan.

Algonquins. Linguistic family of North America which at present falls into three sections—Blackfeet of the west, Cree-Ojibwa of the middle-west, and Wabanaki of the north-east.

Alpine Race. Short-headed, pale or swarthy stock composed of French, South Germans, Russians, some Albanians, Armenians, Tajiks, etc., and supposed to have originated in the Asiatic plateaux.

Alunda. Bantu-speaking people of Angola, who were ruled by the Mwata Yamvo from the seventeenth century onwards.

Amambwe. Bantu tribe of the Nyasa-Tanganyika plateau; they knock out the two middle teeth of the lower jaw, it is said, with an axe.

Amazon - Orinoco Tribes. Group covering quite half the South American continent at one time, comprising four main language stocks, Arawak and Carib in the north-west, Tupi and Tapuya in the south and east. The lower tribes live by hunting, fishing, and agriculture, dwell in "long" houses, wear little clothing, signal with drums, and initiate young men by whipping. In Guiana is a rather higher culture with weaving of cotton; on the coast stone work was prominent among the Tupi. The Tapuya, on the other hand, are cannibals, and stand low in the scale of culture.

Ambundu. Bantu-speaking people in the hinterland of San Paul de Loanda.

Amerindians or American Indians.

The general designation of all pre-Columbian inhabitants of America, including sometimes the Eskimo. Many tribes in North America are concentrated on reservations, where much of the old life is impossible. Census records for this area give an Indian population of under 400,000, a decrease probably of two-thirds since the discovery of America. The most important language groups are: Athapaskan, Algonquian, Iroquois, Siouan, Salishan, and Shoshone-Nahuatlan (N. and C. America); Arawak, Carib, Tupi, Tapuya, Puelche, and Tsoneka (S. America), the total numbers being 56 (6 extinct) in N. America, 29 in C. America, and 84 in S. America. Culturally they fall, or fell, into a number of groups: Plains, Plateau, Pacific Coast, Eskimo, Mackenzie, Eastern Woods, South-West, South-East, Nahua (N. and C. America), Inca, Guanaco, Chibcha, Amazon, and Antilles (S. America and islands).

Anatolic Languages. Indo-European group, including Armenian and the extinct Phrygian and Scythian.

Andamanese. Negrito natives of the Andaman Islands, also called Mincopies. They range in colour from bronze to "sooty black," and the hair, which is very frizzly, seems, like that of the Bushman, to grow in tufts. They stand about 4 ft. 10 in., and are

well proportioned; the nose is straight but small and deeply depressed at the root; the head is small and short in proportion to its length. They depend mainly on fish for food, have no domestic animals, and do not till the soil. They can hardly be said to wear clothing, though they adorn themselves with many ornaments. They dwell in small huts which are little more than roofed spaces, but large communal huts are also found in which each family has its own quarters. There are separate quarters for boys and for girls. Their language is remarkable for the number of vowels—twenty-four, according to one authority; they classify their nouns, and there are sixteen forms of each personal pronoun, according to the class of noun on which it depends.

Andi. Caucasian people, said to be of Jewish type. They speak an Avar language.

Angoni. Bantu-speaking people of Zulu origin on the west side of Lake Nyasa, and separated from the lake by the Nyanja. They are dwellers in the highlands, 4,000 feet above sea-level, in an open, undulating country, comparatively treeless; they are not located in permanent villages, but move every two or three years. They broke away from the Zulus in the time of Tshaka (1820), and in their migrations absorbed elements from many tribes; they are known in places as Mavitu, Maviti, Magwangwara, Wamakonde, and Ruga-Ruga. The name is also applied to the Anyanja, conquered by the Angoni and subject to their chiefs. They are cattle-keepers, and work in the fields is usually left to the junior wives; the men's place is in the cattle-fold. As conquerors they used to send to the Nyanja for additional wives, and chiefs used to have harems of over a hundred.

Annamese. People of Annam, who speak a language of the Tai group of Siamese-Chinese which has, however, been influenced by some alien speech; it was formerly attributed to the Mon-Khmer family. The Annamese have a broad, high forehead, high cheek-bones, and small flat nose, rather thick lips, black hair, a scanty beard, and a coppery complexion. The head is round and the features are coarse, with a sly expression. They are tricky, arrogant, and dishonest, hard-hearted, unsympathetic, and grasping. The word Annam is comparatively modern; the Giao-shi (cross-tced) are mentioned in the legendary Chinese annals of four thousand years back. Some two thousand years ago many Chinese emigrants settled, and merging with the Giao-shi, formed the people now known as Annamese. The name of the Giao-shi is given them owing to the great distance that separates the big toe from the others.

Antaimoro. Tribe of the extreme south of Madagascar. They are of negroid or negro type, with frizzly hair.

Antankarana. Tribe living at the northern extremity of Madagascar, and speaking a dialect with some marked differences.

Antanosy. Tribe of the south-central part of Madagascar.

Anti. Arakanan tribe, also known as Campa, who live in the forests of the Upper Ucaiyali. They are noted for their cannibalism.

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Antilles Area. West India islands, originally populated by Arawaks, later overrun by Caribs, whose culture was closely allied to the canoe culture of the Amazon area.

Antimerina. Commonly known as Hova. The dominant type in Madagascar in the last century; they are descendants of sixteenth century immigrants.

Aoulias. People of Nepal, possibly descendants of lower caste Hindus.

Apache. North American Indian tribe of the south-western group, speaking an Athapascan language, so named probably from a Zuñi word meaning enemy, in allusion to their warlike character. They were originally hunters, rather above medium height, good talkers, and honest according to their lights.

Arabs. People of Arabia, also found in north Africa and in other parts of Asia as a result of movements in historic times. In Iberia, Central Asia, Malaysia, etc., the immigrant Arabs have lost their native speech or their racial individuality, or both. The modern Arabians fall into two groups, the mainly settled agricultural people of Yemen, Hadramaut and Oman, who count themselves descended from Shem, and the northern (Beduin) peoples, who look to Ishmael as their father. But it must be remembered that large parts of Arabia are wholly unknown. The Beduins (dwellers in the desert) have long heads with a short, fairly broad nose, seldom of the "Jewish" type; the southern Arabs are shorter and more variable in skull form, but predominantly short headed. The Himyarites, who were found in Arabia two thousand years ago, are no longer distinguishable in their own land, but they are still dominant in Abyssinia.

Araucan. Aborigines of Chile, the Puelche who moved down the Rio Negro and came into contact with the Pampas Indians. Their culture is that of the Guanaco area, and resembles that of the Plains Indians of North America. They are now mainly occupied with agriculture and stock breeding. They are of small stature but robust, with a short broad nose. In character they are proud, independent, brave, inconstant, secretive, and taciturn.

Arawak. Group of South American tribes, formerly found in the Antilles also. On the continent of South America they range from the Upper Paraguay river to the north of Venezuela. Among the Arawak tribes are the Arawak proper, the Maypure, Mojo, or Moxo, Wapisiana, and Ipurina. They seem to have had their origin in East Bolivia, whence they spread along the basins of the Amazon and Orinoco. In physical type they do not seem to differ much from the Carib, who, in the Lesser Antilles, had killed off the Arawak men and taken the women to wife at the time of Columbus; in the Greater Antilles the population was still Arawak. They are a typical inland race, however, and as they early cultivated the tapioca-plant (manioc), their first home cannot have been in an area subject to periodical floods.

Arawak. Guiana tribe speaking an Arawakan language. They are short of

stature and light coloured. Descent is reckoned in the female line, and a man goes to live with his father-in-law at marriage. They are a cleanly people and have taken over much European culture; they make a special kind of fibre hammock and much pottery. They have a remarkable custom of whipping each other as a diversion.

Arecuna. Carib-speaking tribe of Guiana. They are a dark-skinned, strongly-built people of warlike character, much dreaded by the Macusi; as savannah people they build clay huts; they use the blow-gun, which they manufacture for other tribes from the stems of a palm.

Armenians. People of Asia Minor speaking an Indo-European tongue. The head is short but the stature varies considerably, and the name Anatolian has been given to the taller type. The skin is swarthy white, and a peculiarity of the head is that it is very high and much flattened at the back, so that it seems to fall almost vertically; the nose is high and narrow. Representatives of this type are to be found in Persia, and among Greeks and Turks; it has been suggested that they are descendants of tribes who formed the great Hittite Empire.

Armenoid. The type represented by Armenians.

Arunta or Aranda. Tribe of Central Australia, ranging from the Macumba river to the Macdonnell Ranges, which rise to a height of 5,000 ft. They have a complicated social organization with eight intermarrying classes.

Aryan. The same as Indo-European. It is often used erroneously in the form "Aryan race" of the peoples who speak Aryan tongues.

Aryo-Dravidian. Group, also termed Hindustani, of people in the United Provinces of India, Bihar, Ceylon, etc., with a longish head and a nose which varies in shape according to social station, the upper ranks having narrow, the lower broad noses in proportion to length. The complexion varies from light brown to black.

Ashango. A Bantu-speaking tribe of the Gabun on the Ogowé and behind the Nkomigaloa, French Equatorial Africa.

Ashanti or Asanti. Warlike people of the Gold Coast, near kin of the Fanti, to the north of whom they live. The "customs" of the king of Ashanti, involving many human sacrifices, were formerly notorious; one of his chief possessions was the golden stool or throne. Gold dust was in use among them when the first European voyagers reached the coast in the fifteenth century; it is probable that the Carthaginians and Egyptians had dealings with the coast. Beliefs closely resembling those of the Egyptians are held by the Twi (Fanti-Ashanti tribes) with regard to reincarnation.

Assamese-Burmese. Stock of Tibeto-Burman family.

Assiniboin. North American Indian tribe of the Plains group, speaking a Siouan language and now on reservations in Montana. They separated from the Yankton more than three hundred years ago near the head waters of the Mississippi, and were thenceforth constantly at war with the Dakota, their kinsmen. They

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seldom cut their hair and add false hair at times till the twist reaches the ground.

Atayal. Group of savage tribes inhabiting the north of the island of Formosa. They are active and aggressive head-hunters, and their trophies are put on a platform in the open air. They are certainly not of Mongoloid type and may be primitive Indonesians. They live on millet, rice, taro, and other vegetables, together with the meat of deer and wild pig; some of them do not use salt. A curious feature of the marriage customs of one section is that a newly-married couple for a few days occupy a habitation raised twenty feet above the ground on piles. Their religion is mainly ancestor worship.

Atyo. The Bateke to the north of Stanley Pool, in Belgian Congo. Atyo is their own native name; Bateke means pygmy.

Australians. Aboriginal population of Australia, always very small in numbers and to-day almost or quite extinct in many places. Linguistically, they fall into two main groups, one, with an older and a younger section, called the Australian languages, occupying the southern part of the continent; the other, perhaps related to the Papuan family, in the north; the languages of the second group are very much split up and not necessarily related to each other. There is a considerable difference in skull shape that corresponds in distribution only in part to that of languages. There may have been a negrito element present in small numbers before the Australian type arrived, when Torres Strait was still dry land. A wave of immigrants of negroid type seems to have followed, which has left some traces in the hair, almost frizzly in some cases, almost straight in others; the stature varies from 5 ft. 2 in. to 6 ft. 3 in. in men. The ridges over the eyes are strongly marked, and the forehead has a backward slope; the nose is broad and deep-set at the root. The Australian seems to be quick at learning, at any rate in youth; but he is unreflective in the main and tires quickly when he is called upon to undertake tasks in which he has no interest. He is on the other hand tireless in carrying out ceremonies, which may continue for days, associated in his mind with the multiplication of food stuffs or the initiation of youths. In their natural state the Australians are found to be gentle and good-natured, indulgent to children, and kind even to their dogs.

Avars. Most important Lesghian people of the Caucasus. An Avar people migrated in the sixth century to the Danube, but there is no evidence that this Sarmatian people is the same as the modern one. They are a warlike folk.

Awatwa or Batwa. Negro tribe living in the swamps on the Luapula river, south of Lake Bangweolo, Central Africa.

Awemba or Babemba. Bantu tribe of Rhodesia, who mummify the corpses of their chiefs by rubbing them all over with boiled maize till the skin becomes dry and shrivelled.

Aymara. People of Bolivia. The name was early applied to the Colla and other Titicacan tribes, but it seems to belong properly to non-Quichua peoples, also short

headed but entirely distinct from the Quichua, though some authorities assert that the tribes are physically indistinguishable, save that the Aymara no longer deform the skull. In burial customs they differed widely, the Aymara using a square edifice, the Quichua an underground chamber. The Aymara Indian of to-day is a dweller in the highlands, strong and muscular, of bronzed complexion; according to some observers, the eyes have a slant reminiscent of Mongoloid ancestry. They are a reticent people, sober and industrious, except when religious rites occupy attention. Like the Quichua they have a primitive kind of weaving in which the loom consists of four stakes driven into the ground. Their most important domesticated animal is the llama, which serves as a beast of burden. Though they profess Christianity, they still hold to their old gods, who are believed to dwell in ice and snow.

Azande. Important tribe or collection of tribes of the Nile-Welle watershed, Central Africa, formerly known as the Niam-Niam from their addiction to cannibalism. The skull is of a medium type inclining to long, and though they have been described as tall they appear to be in general shorter than the Nilotes and also somewhat lighter skinned, inclining to a reddish colour. They were formerly a warlike people and belonged to the group of tribes which made use of the throwing knife, a many-pointed piece of iron which probably had a curved flight.

Aztecs. Mexican tribe representing a mixture of the ancient Aztecs and Tlascalans. Their houses are made in three parts—god house, cooking house, and granary; there is also a vapour bath house of stone. Idols are built into the granary as talismans.

Baba. Term for a Malay of Chinese descent.

Babunda. Bantu-speaking tribe of the Kasai-Kwilu area of Central Africa. Exceedingly black and a fine, stalwart people with abundance of hair in the case of men, they are a warlike race who are great rubber traders. They do not build villages, but live in the middle of their plantations, so that a single settlement may be a couple of miles long.

Babwende. Bantu-speaking people of the Congo, inhabiting the cataract region.

Bachama. Tribe of the northern provinces of Nigeria, allied to the Batta, on the Middle Benue. They speak a language of the Benue-Chad group and are said to be cannibals, but there is no evidence of it.

Badaga. Agricultural tribe of the Nilgiri Hills of the Deccan, India. They speak a Dravidian language, said to be allied to old Kanarese, and are a long-headed people who dwell in extensive villages situated as a rule on a low hill, in which all the houses on one side of a street are under one continuous roof. The milk house is very sacred and no woman may enter it. The women do most of the work in the fields, and as a reward get worse food than the male members of the family.

Badakshi. Round-headed people of the Upper Oxus.

Badjok. Bantu-speaking people of the Kasai, Central Africa, who came originally

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from the south. They are undersized and dirty, but have a great reputation as warriors, have no sense of fear, are great elephant hunters, and do a large trade in rubber.

Baggara. Arab tribe of Darfur, Sudan, whose name means "cattle keepers." Some are as dark as negroes but their features are fine and regular.

Bagesu. Cannibal Bantu-speaking tribe of the eastern slopes of Mount Elgon, East Africa. They are of medium height, with broad noses that show no bridge. The skull is short. There is nothing repulsive about their faces, which can even be termed pleasing. They are now agricultural, but were probably originally a cattle-keeping people.

Baghirmi. Sudanic-speaking tribe on the south-east of Lake Chad, North Central Africa. They are tall and healthy, but the women are over-stout. They hunt elephants on horseback with poisoned spears.

Bahurutse. Section of the Bechuana, of South Africa, also called Bakwena. They followed a chief known as Mohurutse and took their name from him.

Bahutu. Subject people of Urundi, East Africa, governed by the Batussi. They are of small stature, with legs disproportionately short, but the body muscular. They differ from the Batussi in the projection of the lower part of the face. In colour they are of a dark coffee tint with a violet sheen, but some show the reddish clay colour of a South American Indian.

Ba-ila. Bantu-speaking people of northern Rhodesia. Two distinct types seem to be found—one tall and finely made, with a long nose and thin nostrils, generally speaking good-looking; the other, short, heavily made, bull-necked, with a flat nose. These types are not distributed according to rank. In colour they are chocolate-brown to almost black, but a new-born child is a dirty yellow, and with hair also lighter. They knock out six teeth in the upper jaw.

Bajau. Malayan people of the west coast of Borneo.

Bajabi or Bajavi. Bantu-speaking tribe of the Nyanza and other Ogowe tributaries.

Bakango. Welle tribe of Central Africa, allied to the Ababua, who seem to intermarry with Azande. They are short in stature, fifty per cent. not exceeding 5 ft. 4 in. A river people, their diet is largely composed of fish.

Bakhtiari. Inhabitants of Susiana (Khuzistan), Persia, who speak Kurdish dialects and are probably northern Mongols who have taken over an Iranian speech.

Ba-'Eshi-Kongo. People of the old kingdom of Kongo, who occupy a large part of the area south of the Congo river between the Kwango and the sea. There is a second Bakongo tribe between the Kasai and the Lulua, who are probably a branch of the Bushongo.

Bakuba. A branch of the Baluba people of the Belgian Congo.

Bakulia. Bantu-speaking tribe of East Africa, to the east of the Wageia. They were at one time called Wassuba. They are a tall people, over 5 ft. 7 in. on an average, and are probably of mixed origin, with some Hamitic blood.

Bakusu. (1) People of Yakusu, Stanley Falls; (2) a tribe allied to the Manyema. They are located between the Middle Lomami and the Lualaba and are not to be confused with the Bankutu or Bakuchu of the Kasai.

Balali. Section of the Bateke, on the north bank of the Congo, a little east of the Kenka river.

Balangi, Balengue, or Balengie. Bantu-speaking tribe of the coast of Spanish Guinea, between the Campo and Kribi rivers.

Balti. People of Tibet, identified by some with the Dards, by others with the Sacae of Herodotus who invaded India from the north about two thousand years ago. They are now Moslems and speak Tibetan. It is certain that their physical conformation is not Mongolic, for they have ringlety hair, a full beard, and abundant body hair, together with a long head and straight eyes, in striking contrast with the neighbouring people of Ladakh, who are thoroughly Mongoloid in appearance. In their country are remarkable rock carvings attributed by the present inhabitants to a long-vanished people. They are famous horsemen and the original inventors of the game of polo.

Baltic Languages. Small Aryan group, comprising the extinct Old Prussian, Lettish, and Lithuanian.

Baluba. Warrior people of the south-east of the Belgian Congo. The name is also given to mixed peoples of the Kasai. The name appears to mean "wanderers." The western Baluba have been called Bashilange.

Balunda or Alunda. Bantu-speaking people south-west of Lake Bangweulu, northern Rhodesia.

Bambala. Bantu-speaking people of the Kwilu river, West Africa, also called Bushongo. They have a curious custom of covering their bodies with a kind of reddish clay. They are a cheery, happy-go-lucky folk, much given to gambling, by which a man will lose, not only his wife and children but even his own liberty. In colour they are a very dark brown, but thick lips and flat noses are exceptional; the northern Bambala are strongly built, but there is less food in the south; a lighter colour seems to go with the slighter build of the southern portion of the tribe. Cannibalism is of everyday occurrence among them; as a rule enemies and criminals are the victims, but slaves may also be slaughtered. This notwithstanding, they are a pleasant, peaceable folk, kind even to their slaves, who are treated more like children than serfs.

Banda. Important group of tribes in French Central African territory north of the Ubangi. Some of them use lip disks of one or more inches in diameter, like the Yao of Nyasaland.

Bangala. Bantu-speaking people of the region between the Ubangi and the Congo and south of the Congo, including the Boloki, Mbala Bolombo, and others. The name seems to be derived from the fact that there was a large group settled at Mangala; they do not know the name themselves. The Bangala language has come to be used as a means of inter-communication over a large

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area. The height varies considerably, with an average of about 5 ft. 7 in.; there is a short-headed element in the tribes mixed with a more important long-headed type; a certain number have thin lips. They file four or more teeth to a point.

Bankutu. Cannibal tribe of the Upper Lukenye, Belgian Congo. They are a small and dirty people, timid, treacherous, ugly, sullen, and of unprepossessing manners. They have, however, an unusually neat and picturesque type of hut.

Bantu. Sub-family of African languages, allied to Sudanic in respect of a large proportion of its word roots and to the semi-Bantu portion of the Sudanic sub-family in respect also of morphology and syntax. The characteristic feature is that all nouns have a pronominal prefix, which is repeated before adjectives or verbs to show the concord. Bantu-speaking peoples of the extreme south differ so little in speech from those of the extreme north, that Zulu is intelligible in Cameroon. The Bantu languages occupy all the southern part of Africa from near the Equator southwards, excepting areas of Hottentot, Bushman and Pygmy (?) speech, or such parts as are now Europeanised. There is no corresponding Bantu race nor yet any physical type of which it can be said that it is specifically Bantu, but the term is applied in a narrower sense to tribes with a strong Hamitic element.

Banyoro. Tall and well-proportioned Bantu-speaking people of Uganda, who extract the four lower incisors. A long-headed people, they are on the whole honest, but have the reputation of being splendid liars, though this seems to be due to past oppression by their chiefs.

Banziri. Trading people of the Ubangi river, Central Africa. They build beehive huts and arrange them in two long lines, sometimes over a mile in length. They are good farmers and expert watermen.

Bapindi or Bapende. Bantu-speaking people of the Kwilu-Kasai area, who are expert weavers. They should not be confused with the Bapindji or Babindji.

Bapuko, Naka or S. Banoha. Bantu-speaking tribe of Spanish Guinea, between the Kribi and Nyon rivers.

Bara. Tribe of south-central Madagascar, with the reputation of being distrustful and churlish; they are a Plains people and relatively uncivilized.

Barabra. Dark-complexioned tribe of Nubia, with long skulls and woolly hair. The name is the same as that of the Berber; it is derived from Arabic and means "foreigner."

Barotse. Conquering Bantu tribe which founded a great empire in what is now northern Rhodesia.

Barundi. People of East Africa, made up of the subject Bahutu and the dominant Batussi, whose privileged classes include the Waruanda.

Bassa or Gbasa. Name of a Kru tribe of Liberia. There are also tribes known as Bassa in the northern provinces of Nigeria (Bassa Komo, Bassa Nge) and in Cameroon.

Bashkirs. Mixed people of Russia, of

Mongoloid type. The name is said to be of Turkish origin and to mean "bee keepers."

Basques. People of the western Pyrenees, partly in France, partly in Spain. They speak a language that is by common consent non-Aryan and is generally regarded as a survival of the pre-Aryan languages of two or three thousand years ago, possibly that of the people called Iberians, who occupied the sea-board of Gaul from the Rhône to the Pyrenees, and were originally resident between the Ebro and the Pyrenees. There is a distinct Basque type, characterised by a rather triangular face, broad temples, and long, pointed chin, with dark eyes set rather close, a long thin nose, and dark hair. North of the Pyrenees, however, the skull seems to be noticeably shorter than in the Spanish provinces, though the dividing line is not exactly coincident with the national boundary. The French type has been regarded as the purer. The Basques are assigned to the Mediterranean race, being regarded as a variety evolved by isolation and in-breeding. Many suggestions have been made as to the affinities of the language, e.g. that it is akin to Berber, Finno-Ugrian tongues, Kolarian, etc., without any very clear evidence being forthcoming.

Basundi. Bantu-speaking people of the north bank of the Lower Congo, who seem to have come from the Lower Kwango.

Basuto. Bantu-speaking people of south-east Africa, east of the Orange river, where they seem to have arrived about a hundred years ago. They are made up of a great number of different clans or tribes. The traditions of some of them have been interpreted to mean that they crossed the Zambezi in the eleventh or twelfth century. They preserve genealogies of their chiefs going back to the sixteenth century. Less than a century ago some of them were still cannibals; but they took to the practice, it appears, when their flocks and herds had been captured by invading peoples, who also killed much of the game.

Batak. (1) The same as Batta, a tribe of Sumatra; (2) a negro tribe of Palawan, Philippine Islands. Described as very shy, they have long, kinky hair, and use the blow-gun.

Batetela. Bantu-speaking tribe east of the Sankuru, Belgian Congo, many of them much influenced by Arabs and Europeans. Their country is fertile, and abundance of food has enabled them to develop into a race of great stature. Brave, hospitable and kind-hearted, they are, as a rule, dark in colour, but some are light yellow.

Batta. (1) Tribe of the Middle Benue, West Africa. They are allied to the Bachama and speak a language of the Benue-Chad group. (2) Sumatran tribe of small stature who live mainly north of the Equator, also called Batak. Their stature is about 5 ft. 3 in., and the skull somewhat short; the skin is clear and the face round, but the cheek-bones are not prominent; the nose is straight or concave, the beard thick; the hair is fine, of black colour, with chestnut as a variant. They are cannibals, but eat only enemies killed in battle, prisoners of war, and convicted criminals, never their own relatives.

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Batussi. Dominant people of Urundi, East Africa, who rule the Bahutu, numbering about one and a half millions, by superior intelligence. The Batussi are proud, quiet and reserved compared with their subjects, and seldom say what they think. They are reputed to be untruthful, lazy, and cowardly, leaving all work to the subject people. They are tall, some over 6 ft. 6 in., and no grown-up man less than 5 ft. 9 in.; but they are well proportioned, though the body is often slender, yet their hands are smaller than those of the average European. There are two types of face among them, the superior, with narrow nose, thin lips, and small mouth; the other more negroid, but oval, with small but well-developed chin. A singular feature is that the upper teeth often project over the lower; the hair is, however, as woolly as in the ordinary negro.

Batwa. Pygmoid people of Urundi, East Africa, who are, however, considerably taller than the real pygmy. Those who have taken to agriculture reach 5 ft. 3 in., no doubt owing to admixture with the Bahutu, who are themselves but little taller. They are a mixture of pygmy, forest Bantu, and inter-lake Bantu; and some observers have suggested the presence of a long-headed Bushman type. They form not more than one per cent. of the population of Urundi, and as a pariah class are naturally driven to trickery and slyness. They are, however, friendly with the Batussi and are actually the guards of the king in Ruanda.

Bayanzi. Name given to several distinct African tribes. Stanley gave this name to the Bobangi (?); it appears to mean "savage" and is applied also to some of the Kasai tribes.

Bechuana. Number of tribes extending from near the Zambezi to the Orange river, one important section being the Basuto. The name goes back not more than a hundred years, and is not recognized by the natives themselves. They are allied to the Bawenda of the Transvaal.

Beja. Hamitic people of East Africa, including the Ababdeh, Bisharin, Hadendoa, Halenga, Beni Amer. They are essentially a nomadic and pastoral people though a few have taken to agriculture.

Belgians. See Netherlands.

Benga. Group of tribes, including the Banoho, Banoko, or Malimba, of Spanish Guinea, etc. Some of these tribes have penetrated south into French territory. The Benga proper inhabit a narrow coast belt between the Benito river and Corisco Bay.

Bengali. "Mongolo-Dravidian" inhabitants of north-east India. The type varies widely according to social status, and in certain castes, such as the Brahman, the Alpine type is dominant, as it is on the southern slopes of the Himalayas. They are quick-witted and versatile and find scope for their abilities in official work and commerce.

Berber or Libyan. North African peoples speaking either Arabic or Berber, but in the main of western Hamitic stock. The Arab is taller than the Berber and has usually a longer head; his face is a regular oval,

while the Berber's is squarer and his nose straight or concave; the Berber has also a transverse depression on the forehead. The Berber is essentially a highlander, non-nomadic, and less dependent upon flocks and herds. Although the Berbers have lived in close contact with Arabs for a thousand years, they do not amalgamate with them to any great extent.

Betsileo. Negro or negroid tribe of Madagascar. They are tall, with an average height of 6 ft. for men, large-boned and muscular, much darker than the Hova, and differing from them also in hair character, which is always crisp and woolly. Apart from negro slaves, however, there is little reason to suspect an African element in Madagascar, and the negro type is probably of Oceanic origin.

Betsimisaraka. Name often given to the people of the east of Madagascar in general. Properly speaking, they are a Plains people of light complexion and straight hair.

Bhil. Tribe of the Central Provinces of India, said to have been at one time the ruling race. They now speak an Indo-Aryan language. It is uncertain whether their original tongue was Munda or Dravidian. The jungle Bhils are described as active and hardy, with high cheek-bones, wide nostrils, and coarse, almost negroid, features; those of the plains are often well built and tall, but are clearly of mixed blood. The Bhil proper averages 5 ft. 6 in. in height, is an excellent woodsman and huntsman, and Sanskrit works call him "lord of the pass" because the approach to his land is through defiles which none could traverse without his leave. The name is said to occur first about A.D. 600, and to be derived from a Dravidian word for bow, the characteristic weapon of the tribe. The Bhil was at one time a professional thief, and became so, perhaps, through oppression by neighbouring governments.

Bhutia. Sanskrit name of the people of Tibet, including the Bod-pa, or Tibetan proper, the Lepcha, the Rong, etc. The Bod-pa are the southern, more or less civilized, section who till the land and have Lhasa as their chief town. The Dru-pa are semi-nomadic but peaceful tribes of the northern plateaux; while the Tangut are predatory tribes of the north-east borderland, so called by the Mongols, who, indeed, use the term for all Tibetans. The typical Tibetan is the Dru-pa, who have for ages been isolated from the alien peoples that surround them; they stand about 5 ft. 5 in., and are round headed, with wavy hair, brown eyes, a thick but prominent nose, depressed at the root. In complexion they vary from white to dark brown, according to exposure, and rosy cheeks are common among the younger women. From this description it is clear that the Indo-Chinese element is not pure.

Bicol. Philippine tribe of mixed type, probably Proto-Malay mingled with Indonesian to a slight extent, and with Chinese. They are predominantly round headed, and the back of the skull is curiously flattened. They are a lively and intelligent people with musical gifts.

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Bilin. Pastoral and agricultural people of Upper Nubia, who are also called Bogo.

Binbinga. Australian tribe near the southwest shore of the Gulf of Carpentaria. Culturally they belong to the same group as the interior tribes, and differ from the Mara and Anula of the coast region.

Bisaya. (1) A Klemantan people of Borneo. (2) a Philippine tribe on islands of the same name and in Mindanao.

Bisharin. Division of the Beja who live to the south of the Ababdeh, towards the territory of Suakin. They have been modified by some short-headed element that did not affect the tribes to the south of them. They are moderately short, slightly built people with reddish brown skins tinged with black. The hair is usually curly, but is at times wavy. They closely resemble the pre-dynastic Egyptians in skull form and physical characteristics.

Blackfeet (Siksika). Tribe of American Indians of the Plains group, which once held an area from the Missouri to the Saskatchewan; now on reservations. They speak an Algonquian tongue, and migrated from the Red river to the north-west.

Bobangi. Bantu-speaking people of the Congo, between Stanley Pool and Equatorville.

Bogo. Pastoral and agricultural people of Upper Nubia, who call themselves Bilin.

Boloki. One of the constituent tribes of the Bangala group on the Congo and intermingled with the Bomuna. They owned the town of Mangala at one time, whence the name Bangala.

Bongo. Red-brown people of the southwest of the Bahr-el-Ghazal, Sudan. They are of medium height, with considerably wider skulls than the Dinka; both are said to deform the head soon after birth, but in opposite directions. They are essentially an agricultural people with no interest in cattle rearing. Their conical huts are remarkable for the low entrances which compel the visitor to creep in. They are expert iron workers and smelt ore. The women wear a plug quite an inch in diameter in the lower lip. (2) Another tribe in the same area with a wholly different language.

Bre. Tribe of Burma. They speak a dialect of Karen, which is assigned to the Sinitic group of the Siamese-Chinese branch of the Tibeto-Burman family of languages.

Bubi. Group of Bantu-speaking tribes of Fernando Po. They are remarkable as the sole example of an African tribe still in the Stone Age at the time of discovery; they also differed from other African tribes in having no drum.

Buduma. Fisherfolk of Lake Chad. They are tall, with high foreheads and blunt noses. They make canoes or floats of bundles of reeds ten inches thick, which take a month to build, and are propelled by men swimming or wading behind.

Bugi. Maritime people of the south of Celebes, who are reputed to be very honest traders. They have a clear skin, straight black hair, a prominent nose and wide eyes; like the neighbouring Macassar they seem to have a negroid element among them.

Bulgarians. Inhabitants of Bulgaria, of Ugrian origin, with some admixture of Slavs. They speak a Slav tongue. They were driven from the south Russian steppes by the Huns in the sixth century and subsequently crossed the Danube, but long before this they were known to the Armenians as a great people, dwelling to the north far beyond the Caucasus. At the outset they were a coarse and brutal people, but have become assimilated to the Caucasian type and merged in the surrounding Slav populations. They take their name from the Bulga (Volga).

Buriat. Mongol tribe of the region about Lake Baikal. They are yellower than the Kalmucks and have round heads, but the nose is narrower as a rule and they are clearly of mixed origin, as indeed are the Kalmucks, but, unlike them, the Buriats may have a Tungus strain.

Burmese. Mongoloid people of Further India, who have been described as intermediate in type between the Chinese and the Malay. They are of yellowish-brown complexion, with black, lank hair, no beard, a small but straight nose. They are identical with the people of Arakan, also known as Mag. Their ancestors came from the north some time after 600 B.C., according to some authorities from the mountains of the southeast of Tibet, according to others from the head waters of the Yang-tse-Kiang. About a thousand years ago the Burmese were in Upper Burma and the Mon on the lower Irawadi; some five centuries later the Tai invasion forced the Burmese to unite with the Mon. The Burman lives largely on rice and drinks water; he is a Buddhist in religion. His temperament is bright and genial, but he is somewhat indolent. A remarkable feature of Burmese society is its democratic character, due perhaps in part to the fact that the priests have not become a privileged class; for all, at some period of their lives, become priests. The women, partly owing to the freedom they enjoy, are reputed to be virtuous, thrifty and intelligent beyond the common run; they have a great capacity for business.

Bushman or Sa (pl. San). A Hottentot name. Yellow-skinned, woolly-haired inhabitant of South Africa before the arrival of the Bantu. He is now confined to the Kalahari and less desirable areas. His average height is about 5 ft. and his short and black hair rolls up into little knots so as to present the appearance of being distributed in clumps. The nose is extremely flat. The language is remarkable for its large use of "clicks," sounds produced by drawing the breath in. To the Bushmen are due the remarkable rock paintings in South Africa.

Bushongo. People of the Kasai, whose traditions say they came from the north, possibly the Shari neighbourhood. A fine race, with both dignity and grace of manner, they possess a remarkable culture unlike that of their neighbours, and have great artistic gifts. They are not skilled as hunters, and employ the pygmy Batwa to procure such game as they need.

C. Many tribal names are spelt with a C or K alternatively, in the same way as

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Celt and Kelt, and if not found under the initial letter C reference should be made also under the letter K.

Caduveo. Guaycuru tribe of the Gran Chaco who cultivate the ground and are noted as expert weavers and potters.

Cakchiquel. Tribe of Guatemala, to the south of the Quiche.

California Area. District occupied by tribes without canoes or pottery, living largely on acorns and wild seeds. They are often opprobriously termed "diggers."

Canelos or Quijos. Important tribe of Ecuador on the head waters of the Napo.

Carib. Group of South American tribes including Acawoy, Bakairi, Galibi, Macusi, Rucuyen, etc. Their first home was perhaps near the sources of the Xingu; they are to a great extent a fishing people, and in their migrations followed the course of rivers; at the time of the discovery of America they were ousting the Arawak in the Antilles. They are essentially an upland people; the custom of eating their male enemies was widespread among them.

Carib. Tribe of Guiana, speaking a language which has given its name to the Carib group. Their proper name is Carinya. They are rather dark in colour, taller than the Arawak and of more powerful make, but coarser in features. They are famous as warriors, and one result of this was that the island Caribs had two distinct languages in use, one used by or to men, the other by women among themselves. The women distort their legs by cotton bands round the ankle and disfigure their lips with pieces of wood with sharp points turned outwards; men wear crescent-shaped nose pieces. They are skilful pot-makers.

Cashibo. Tribe of Pannoo stock, west of the Ucayali, whose own name for themselves is Carapache, "bat."

Caucasian Languages. Four groups, each with subdivisions, may be distinguished: (1) Lesghian with Avar, Andi, Dido, Lak, Varkun, Akusha, etc.; Udi, Kurin, etc. (2) Chechen. (3) Cherkess with Kabard and Abchase. (4) Kartvelian (Georgian). In addition to these Osset, an Indo-European language, is spoken there; it may be a descendant of Scythian; it is certainly not Iranian.

Caucasic or Caucasian. General term embracing Nordic, Alpine and Mediterranean stocks. It includes the peoples of the Old World (with the exception of the Chinese, Japanese, and inhabitants of the Arctic zone) whose normal habitat lies outside the tropics.

Cayuga. American Indian tribe of the Iroquois confederation. Some of them removed to Canada when the American Revolution took place.

Celtic Languages. One section of the Italo-Celtic group now in north-west Europe. It includes the Brythonic tongues with Welsh, Breton and the extinct Cornish, and Gadhelic, with Gaelic, Erse and Manx.

Celt or Kelt. Term used in a number of different and contradictory senses; some Continental writers oppose Celts and Gauls, who also spoke a Celtic tongue, supposing the former to be short-headed, the latter

long-headed; archaeologists attribute the culture of the earlier and later Iron Ages to the Celts, regardless of physical type and language; philologists speak of Celts when they mean peoples whose language is a branch of the Italo-Celtic group. What has happened is that, as in the case of England, which takes its name from a single one of the conquering tribes of invading peoples, the word Celt has been applied indiscriminately both to the original Celts and to the peoples whom they subdued and Celticised.

Cham. Remnants of a once powerful people who dominated Cochinchina, Annam and part of Cambodia some two thousand years ago and were still formidable in the days of Marco Polo. They were determined foes of the Khmer of Cambodia and were conquered by the Annamese at the end of the fifteenth century. In physical type they differ widely from the surrounding people and seem to be of Austronesian stock. They are tall, often reaching 5 ft. 8 in., and sturdily built, and they vary in complexion from light brownish red to brown, thus resembling many Indonesians. They have wavy hair of fine texture and black or dark chestnut in colour; the face is rather broad, but the nose is narrower at the root than is the case with Annamese; the eye is large and full. A singular feature of their life is that many of them do not build their own houses, but employ Annamese. Their religions are a corrupted Brahmanism and Mahomedanism.

Chantos. People of Turkistan of mixed descent. Their features are European rather than Mongoloid. They are occupied with trade and agriculture.

Chargars. A Mongol tribe in the north of the Chinese provinces of Chih-li and Shansi.

Charruas. Tribe of Uruguay who use the bolas, and hunt on horseback.

Chechen. Caucasus people of the Middle Terek, Assa, etc. Their own name is Nakchi, and their usual name is taken from a town now destroyed, the chief of which subdued most of the people. The language is independent, but has elements in common with some of the Lesghian languages. The Chechen include the Kists, Galgais, Ingush, etc. They are a good-looking people, proud, and very hospitable.

Cheremiss. Finnic people inhabiting the Volga basin. They are divided into mountain and plain sections, of which the former is more Russianised, taller and stronger. The name means "merchants," their own designation is Mori. They are a people characterised by shortish heads, narrow eyes, small beards and flat noses.

Cherokee. Iroquoian tribe of Virginia, etc., afterwards in Indian territory. They are one of the Five Civilized Tribes, probably 30,000 strong.

Chewsurs. Georgian people of mixed origin. The type differs considerably, probably owing to the intermarriage of near neighbours. The whole family takes vengeance for the shedding of blood, and thus arise family quarrels that hold different areas apart for generations.

Cheyenne. Tribe of Plains Indians speaking an Algonquian tongue. They were

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originally agricultural, living in a timber country; their great rite was the Sun Dance; some thirty years ago they took up the modern Ghost Dance religion.

Chibcha Arca. District in the north of South America inhabited by tribes using poisoned arrows, hammocks, fish poisons, etc., and living in palisaded villages. This type also extends some distance northwards into Central America. Some of the tribes of high culture exist no longer; but there are still highly organized groups in the centre of Colombia surrounded by a ring of wilder tribes of the same group.

Chickasaws. Muskogian tribe now in Oklahoma, who seem to have crossed the Mississippi from the west in early times and settled in what is now Mississippi State in pre-Columbian times.

Chilkat. Tlinkit tribe of Alaska, famous for their blankets.

Chin. Southern Mongol people speaking a Tibeto-Burman language of the Meithei subgroup. The Chindwin valley is named from them; they are related to the Kachin, but should not be confused with them. Their original home seems to have been in Tibet, together with the Kuki-Lushai, if we may judge by customs, technology, and traditions. The term Chin is said to be a Burmese form of Chinese *jîn* (men). They have no common name, but call themselves Yo in the north, Lai in the south, and Shu in Lower Burma. They are a fine people, tall and stoutly built, men of nearly 6 ft. being not uncommon; in some areas, however, goitre and leprosy are common. The Chin is treacherous in warfare, for a man who has killed many enemies goes to the next life with a fine retinue of slaves; but the killing of a man brings vengeance on the slayer, who himself becomes the slave of the avenger in the next world. The Chin Hills, according to the Chins themselves, are formed of the ruins of a tower they were building in order to induce the moon to give light permanently.

China: non-Chinese Peoples These include Miao-Yao, Min-chin, Wa-Palaung, Shan-Tai, Lolo, Kachin, and other stocks. The Miao call themselves Mhong, and are alleged to belong to the Mon-Khmer group, the construction of the language being also identical.

Chinese. Mixed people of far from uniform type. There is a considerable Manchu element in the north; in the south are the tribes known collectively as Miao-tse. The north Chinaman is fairly tall, standing on an average 5 ft. 7 in. in Shantung, and the round-headed Alpine type is dominant, mixed, however, with a type similar in respect of nose and in height of the head, but much longer. In the south-east the average stature is about three inches less and the type is less mixed with long heads, but there is also a broad-nosed element. Very little information of a reliable kind is available. The Chinese proper were some thousands of years ago an agricultural people in the valley of the Wei river, surrounded by barbarians like the Hiung-nu. They conquered and absorbed their neighbours; but the Yang-tse was their southern border for centuries. The Chinese character is complex, and cannot be summed up in a few words.

He is honourable, especially in commerce, and has the reputation of being a liar only because he lies in a way novel to the Westerner; he is not more dishonest than most people, and is accounted dirty because his ideas of cleanliness differ from ours. When he is well treated he is faithful and grateful; he is polite according to a traditional code; he is temperate. But he is undoubtedly cruel; he is unkind to children, and, judged by European standards, he cannot be termed moral.

Chinook. Pacific Coast tribe north of the Columbia river, now nearly extinct. Their language formed the basis of the Chinook jargon, an Indian trade language used before the discovery of America. They flattened their heads by pressure of a board on a child's head in its cradle.

Chippewa or Chippeway. Another form of Ojibwa or Ojibway, an Algonquin tribe, not to be confused with the Chippewyan, an Athapascan tribe.

Chippewyan. Athapascan tribe of Canada, not to be confused with the Chippewa.

Chiquito. Bolivian tribe or group of tribes, belonging to the Tupi linguistic family. They were originally supposed to be dwarfs, because their huts had low doorways and they left them untenanted when the country was first invaded. They are peaceful and industrious, manufacturing sugar in copper boilers of their own making. Their language is said to have no numerals beyond one. They are of olive complexion with an average height of 5 ft. 6 in.; their heads are round, but the cheek-bones do not project, and the eyes are horizontal. They are good natured, sociable, hospitable, and lazy.

Chiriguano. Bolivian tribe, perhaps the same as Camba, also found in the east of the Gran Chaco, speaking a language of the Guaraní group. They are of yellowish-red complexion, of rather small stature, with round heads and small nostrils.

Chitrali. Round-headed people on the south of the Hindu Kush. They are, perhaps, descendants of an Alpine people who occupied the western plateaux in Neolithic and early Bronze times.

Choctaw. Important Muskogian tribe formerly on the Mississippi. The name by which they are known may be from the Spanish "chato," flat, from their custom of flattening their heads. They were noted for agriculture and waged war in the main only for purposes of defence. It was their custom to clean the bones of the dead (old men removing the flesh with their finger-nails) and deposit them in boxes or baskets in their "bone-houses."

Cholo, Chola. Local name of half-breed Indians of Bolivia.

Cholones. South American tribe on the left bank of the Hualaga.

Chontal. Indian tribe of Nicaragua and Mexico, often called Popoluca, a Nahuatl word meaning "stranger."

Chorotegas. Indian tribes of Nicaragua and Mexico, who formerly spoke Mangue, a language allied to Chiapanec.

Chukchi. Palaeo-Siberian tribe occupying the extreme north-east of Siberia. There

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are two main groups. One possesses numerous herds of reindeer that pasture on the tundra but are neither milked nor used for transport, being bred for food and trade. The other group is dependent on fishing. As the pasturage is poor, herders of reindeer lead a very nomadic life; in summer the reindeer go up into the hills. The Chukchi are said to have warred with the aboriginal tribe known as Onkilon and gradually mingled with the survivors. It is the custom among them for old people to be killed with much ceremony.

Chuvash. Finnic people of the Kazan area. Of short stature, they have undergone Tartar influence. In character they are hard-working and economical even to parsimony, excellent at agriculture compared with the Cheremiss, but naturally timid and indisposed either to commerce or manual labour.

Circassians or Cherkess. Name of uncertain origin and meaning, applied to a Caucasus people who call themselves Adighe. They seem to be of mixed origin, as their heads are of medium length with some twenty per cent. long headed and about the same of round-headed folk. They are a tall, slender people, but well built with broad shoulders, and are noted as horsemen. The women are famous beauties with black eyes; after marriage they are kept closely confined. The Circassian has been described as warlike, fearless and hospitable, but thievish and treacherous; they are disinclined to labour. A stranger who comes to a place selects a host, who may be known to him only by name, but is thenceforth responsible for his safety.

Coast Tribes. Indians of the North Pacific coast. They are dependent on the sea for food; make large dug-out canoes; have totem poles; cook with hot stones in boxes and baskets; use armour and wooden helmets but no shields. They live in large square houses of wood, which is also worked for many other purposes; they believe in guardian spirits. The "potlatch" is a complicated system of gifts on a loan and credit system, which have to be returned at a later date, the most valuable articles being blankets and certain copper plates.

Comanche. Plains tribe speaking a Shoshonian tongue. They formerly lived in Wyoming; they warred for centuries with the Spaniards and were bitter enemies of the Texans, who seized their hunting-grounds.

Cossacks. Disappearing Russian type, formerly falling into two groups, the Zaparog of Little Russia and the Don Cossacks. War was their original occupation, but to-day they are a separate people only in the Caucasus.

Cree. Indians of the Mackenzie group, speaking an Algonquian tongue. They were honest in everything but trade, hospitable, and generous; they are closely related to the Ojibwa or Chippewa.

Croats. South Slavonic people allied to the Serbs. The name is identical with Khorvat, the form of the name used in Hungary, and means "highlands," being in fact the same word as Carpathians.

Crow. American Indian tribe of the Plains group. They speak a Siouan language and are an offshoot of the Hidatsa.

Cushite. Group of East African tribes. They include the High Cushite (mountain dwellers) or Agao, and the Low Cushite, including the Galla, Somali and Afar-Saho.

Cuyono. Philippine tribe. Of yellow skin, but somewhat negroid head character; they have deep brown eyes, prominent cheek-bones, and straight black hair with a tendency to wave. The big toe is widely separated from the others and abnormally large.

Czechs. The inhabitants of the north-west part of Czechoslovakia, known as Bohemia before the Great War. In prehistoric times there were considerable changes of type in this area; at the end of the Old Stone Age the population was influenced by a round-headed element coming probably from the east; in the Neolithic period, however, this influence cannot be traced; there are practically no short skulls, so far as has been discovered. When metals were introduced the population remained long headed, but the proportion of skulls high in proportion to the length was greater than before, that is to say there was a Mediterranean element. With the coming of iron the short-headed Alpine type was largely increased. They were the representatives of the Slavs of to-day, it may be; but there was another swing of the pendulum and fifteen hundred years or more ago the long-headed peoples got the upper hand again and in their graves the objects are of undoubted Slavic origin; but singularly enough there is a distinct difference of type between males and females, and the latter have shorter heads. At the present day the Czechs are of the Alpine type, short headed and dark, above medium stature, though not so tall as the people of the plains of Germany to the north of them. For earlier periods the facts are of uncertain interpretation.

Dafila. Himalayan tribe, also called Banghin, who subsist by hunting.

Dakota or Sioux. Plains tribe which lived south-west of Lake Superior. They now number about 30,000 and represented the best type of Indian.

Danakil or Afar. Hamitic tribe of the arid coastlands between Abyssinia and the sea. Physically they resemble the Somali, but are less Arabised.

Danes. Inhabitants of Denmark, whose language may be regarded as the same as Norwegian. There is every reason to suppose that Denmark was not inhabited till Neolithic times. It seems likely that the early short heads are the same people as we find in France and Britain, who must have passed along the North Sea coasts; in the Iron Age these folk had almost disappeared and the long heads, i.e. Nordics of the German plain, were in force. At a later period great changes occurred which have left little trace in history. We read of the Cimbrri leaving Denmark as a result of inundations, and being finally wiped out in north Italy by the Romans after a sanguinary career; we know that later the Jutes came to the shores of England and formed an element in the present population, while other Baltic peoples streamed in other directions over Europe; but we do not know what happened in their

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fatherland. One-third of the children of to-day seem to have light eyes and hair, and it seems that tallness goes with fair coloration, but in parts of the country there is a round-headed, fair type, not very tall, side by side with a taller, dark type.

Dard. People of north-west India. Their language, also called Pisacha, is ranked as a branch of the Indo-European languages.

Dard Group. Languages spoken in Kashmir and the country to the north and east.

Daurians. Tungus tribe of the east and outer Mongolia, at the present day inhabiting the valley of the Nonui.

Delaware or **Lenape.** Formerly the most important Algonquian confederacy, originally in the basin of the Delaware river, U.S.A. Other tribes accorded them the title of "grandfather," in recognition of their position.

Dene or **Tinneh.** North American Indian tribe of the Mackenzie group, speaking an Athapaskan language. They are dependent for food on the caribou and use snares and nets made of bark fibre; their baskets of spruce root are food vessels used in cooking with hot stones. They strike fire with iron pyrites. The house characteristic of this area is the lean-to.

Dialect. See Language (p. 5327).

Dinka. Arabic form of the name of a collection of independent tribes stretching from about five degrees south of Khartum to less than two degrees north of Gondokoro and extending many miles to the west in Bahr-el-Ghazal. They call themselves Jieng or Jenge; they are independent of each other and have never recognized a supreme chief. They are tall and very long headed, but differ considerably from each other in physique, due in part perhaps to differences in food. The cattle-owning Dinka are far better off than the poorer tribes who have no cattle and hardly cultivate the ground, but depend largely upon fishing and hippopotamus hunting. The last-named tribes live in the marshes near the Sudd, and their villages, dirty and evil-smelling, rise little above the level of the reed-covered surface of the country. The cattle-owning Dinka call them all Tain. Other tribes are Agar, Bor, Shish and Aliab. The Dinka who own cattle look down on the Shilluk.

Diola. Sudanic-speaking people near the mouth of the Gambia. They speak a Semi-Bantu language.

Dravidian Languages. Principal languages of South India, with Brahui, spoken in Baluchistan, Malto in Bengal, etc. Three groups are distinguished: Dravida with Kanarese, Kota, Toda, Tulu, Tamil, and Malayalam; Andhra with Telugu, and intermediate with Kurukh, Malto, Gondi, etc.

Dravidian. General term for the short dark peoples of South India. Physically they are indistinguishable from the inhabitants of northern India in many cases. Two varieties have been distinguished, one with a broad nose, the other with a narrow nose. On the whole the term seems to be used on a linguistic base.

Druses. People of Lebanon and Anti-Lebanon. They are of very mixed origin, speak Arabic, and are officially Mahomedans,

though their creed contains many heterogeneous elements. They are of the non-Semitic type termed Armenoid.

Duala. Important people of Cameroon who speak a Bantu language.

Durani Afghan. Agricultural population of west and south Afghanistan.

Dusun. Borneo tribe. They are probably of mixed origin, but tending towards the long-headed Indonesian type. They are cultivators of the soil, an amiable people but given to head-hunting.

Dutch. See Netherlands.

Dzungars, Dzungans or **Dungans.** Western Mongol or Turko-Tartar people of the Ili valley. They are Mahomedans, but follow a Chinese mode of life.

Edo or **Bini.** People of Benin and the surrounding country, formerly celebrated as the seat of a powerful kingdom, which in the seventeenth century extended its power as far as the Gold Coast. Benin was notorious for its human sacrifices; the king was surrounded by an elaborate hierarchy of functionaries, and traced his descent to a Yoruba who founded the royal line about seven hundred and twenty years ago, taking the place of a native line of kings whose successors still remain in Benin and enjoy certain privileges. The Edo speak a language of the Lower Niger group allied to Ewe, the language of Togoland, and to Kukuruku. In character they are a brave and proud people, and their chiefs regarded themselves as better than Europeans; they are, however, less open and more grasping than some of their neighbours. Their houses have no real roof, each room having an open space in the middle, so that in bad weather there is no refuge from the rain.

Egyptians. Inhabitants of Egypt. From the earliest period, seven thousand years ago, the population has been mixed, Hamitic elements being mingled with two broad-nosed types. Two thousand years later the long-headed Mediterranean type began to take the place of what is regarded as the Hamitic type, and they became supreme in the eighteen centuries before the Roman empire; at the same time the round-headed Alpines assumed a position of importance. The population is still predominantly long headed, but there are differences according to provinces; above Assiut the Mahomedans are mostly long headed and broad nosed, and below it, in the Delta, the Alpine and Mediterranean types found in Europe predominate.

Ekoi. Bantu-speaking people of Nigeria, beyond the Cross river.

Eskimo or **Innu.** Inhabitants of the extreme north of America. They are of medium stature with high and comparatively long heads and eyes of Mongoloid character. They are peaceful, cheerful and honest. In winter they live in earth or snow huts; the kayak is the man's boat, and is covered with skin except where the occupant sits; the umiak is a woman's open skin boat. In language, culture and physique the Eskimo differ from all other aborigines of America, but it seems likely that they are of Asiatic origin; it is probable that they formerly extended as far south as New England.

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English. Name originally applied to the Anglo-Saxon invaders of Britain, then to the compound of Anglo-Saxon and Dane, and finally, not long after the Norman conquest, to the people formed of the Norman and pre-Norman population. Many different types are represented, some of which, as in Tynedale or Cornwall, attain great prominence in certain areas. For pre-Roman times there is little certainty, but at present there is nothing to show that any elements of the population can be referred to races resident in the British Isles before 12000 B.C. The foundation of the English people seems to be the agricultural and pastoral race with long high skulls, known as river-bed people. The Long Barrow people were of much the same type and may or may not have been immigrants from north-west Europe. A broad-headed people, perhaps from east Europe, succeeded them, tall and strongly-built, found more especially in south Britain, whereas, e.g. near Aberdeen, the type is squat and bullet headed.

In the Bronze Age came a dark, broad-headed people, seen especially in Cornwall and Wales, which reached the islands in quest of gold. Then came a long-headed people who introduced bronze axes—they were perhaps leaders of a round-headed peasantry—and are on the whole confined to east England. They perhaps brought with them the Gaelic language, and represent the origin of the original tall, fair, rather long-headed aristocracy. They seem to have come from the Hungarian plain. The long-headed, fair people may have brought the speech of Wales and Cornwall when they introduced iron; they were followed a few hundred years later by the Belgae, who came two centuries before Caesar from north-east Gaul; they were tall, fair, and rather broad headed.

When the Roman legionaries came they left the rural parts to the older peoples; there is no evidence to show that they had much influence on the racial type; more important may have been the exportation of soldiers and slaves to Rome, and the emigration from south-west Britain to Brittany (Armorica). From Ireland came fair-haired people, whose descendants are still to be seen in mid-Cardigan. After the leaving of the Romans, Germanic peoples descended on the shores of Britain. Jutes, Angles, and Saxons on the east coast; Norsemen on the Hebrides and down the Irish Sea; then came the Danes. All these invaders were probably long headed and fair.

The last invasion to introduce a fresh strain was that of the Normans, but craftsmen like the Flemings were introduced—near Norwich and in Pembrokeshire—by Anglo-Norman kings, while in medieval times trade brought to Kent many a broad-headed Frenchman; Germans from the Hanse towns settled in London; Jews came from many parts, Huguenots driven out by persecution added to the mixture of peoples; and in later times have come both Germans and east Europeans to fuse with natives in two or three generations.

A hundred years ago provincial peculiarities were more marked, for men wandered little, save in centres of trade. To-day the Norsemen,

Celts, and earlier types of the north and west are rapidly blending with the more cosmopolitan and Anglo-Saxon types of the south-east. The so-called "Anglo-Saxon race" is not defined by differences of breed or origin, but in the main by differences of culture (language, political institutions, educational ideals, etc.). Even where racial types persist in Britain, they indicate, not the existence of separate breeds, held asunder since a far-distant past, but the handing on, from generation to generation, of groups of associated characters which persist in spite of intermarriage with people of other inheritance.

Esths or **Esthoniens.** Finno-Ugrian people of the Baltic. They are now assimilated in type to European peoples.

Ethiopians in the Main. Name given to the eastern Hamites, of whom the Galla are typical representatives. They are rather tall, with long heads and a prominent straight, narrow nose. The hair type is frizzly, intermediate between the woolly hair of the negro and the curly hair of the Arab. They are of slender build, with long, well-developed limbs.

Euscara. Indigenous name of the Basques. They are divided into Guipuscoan, Labourdin, Souletin, and other groups.

Ewe. Tribe of southern Togoland. They speak a language closely akin to that of Benin City, and were suzerains of the coast area in the seventeenth century. There is a short-headed type intermingled with the normal long-headed negroid which probably indicates an earlier pygmy population; cases of apparently normal persons have also been observed whose height did not exceed that of a pygmy. They believe that each man has an *aklama* or genius; in this word there is reproduced the Egyptian *ka*, which was probably carried to West Africa by wandering traders in the search for gold.

Falasha. Division of the Hamitic peoples of Abyssinia, termed collectively Agao. They claim to be descended from Jews who came from Judea with the Queen of Sheba, and practise Jewish rites; but there is no reason for regarding them as Jews by descent. They have broad faces, with high cheekbones, straight hair, and yellowish complexions.

Fang, Pangwe, Pahouin. Large group of Bantu-speaking tribes in the area between the Ogowe and the Sanaga. The main mass of the people belongs to an older stock, upon whom another people descended from the north-east, and two types are distinguishable, one with a broader skull, short face, flat nose, and thick lips; the others with a narrower, higher skull, longer face, high bridge to nose, European-like jaw and lips. The first type, of dark chocolate brown hue, is more numerous; the colour of the other type is light, almost reddish.

Fanti. Negro tribe of the Gold Coast, nearly related to the Ashanti or Asanti; it is probable that both have come down from the north. The Fanti language has been swallowing up the Guang language, spoken on the coast less than a century ago. On the coast they are expert canoe men, and employ themselves in fishing; inland, they cultivate the ground. They are less warlike than the

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Ashanti, but probably the most intelligent of all negro peoples; they are clever traders and often well educated.

Fijians. People on the eastern edge of the Melanesian area. Mainly long headed, they have undergone considerable admixture with Polynesians. They were originally very warlike, but their character is gentle, and even timid, courteous, and anxious to please.

Finnic Tribes. In addition to the Finns properly so-called, there are a number of allied tribes to the east of them. The northern group comprises the Zyrian, Permiak, and Votyak, who range as far north as Archangel; the southern group, from Kazan southwards on both sides of the Volga, comprise the Cheremiss, Mordvin, and Chuvash. The latter, however, speak a Turkotartar tongue.

Finns. People of Finno-Ugrian stock which arrived in Europe from Central Asia comparatively late. The Finns of to-day are allied to the Estonians, Livonians (now nearly extinct), and Lapps, though the Finns are Europeanised in type. They are divided into two sections geographically, the Karelians and Tavastians.

Finno-Ugrians. Group including from the genetic standpoint Finns, Estonians, Livlanders, Magyars, all of whom have ceased to be typical in respect of appearance; Bulgarians, who have also adopted a Slavonic tongue; and typical Ugrians, like Cheremiss, Samoyed, Votyak, and Lapp. Generally speaking, the typical Ugrian has a yellowish-white skin and straight black or yellow hair; he is not tall, and may (as in the case of the Lapp) only just exceed 5 ft. in height; his nose is straight or concave, his head long or medium, but there are exceptions.

Five Civilized Tribes. Term for the American Indian tribes: Cherokee, Chickasaw, Choctaw, Creek, and Seminole. They maintained their own system of government in Indian Territory, now Oklahoma.

Flemings. Population of the north of Belgium. The people of the plain of Flanders are a tall people, and this feature is more noticeable the farther north one goes; the head is between long and short, a medium type, but becomes longer towards the north and blondness also increases in the same direction. This type is commonly called Nordic, and corresponds to that of the Franks who were in southern Belgium in the sixth or seventh century.

Flemish. Teutonic language of the Low German group. More than one dialect is spoken in the north of Belgium, and is not very different from Dutch. The speakers of it are known as Flemings.

Fon. Ewe-speaking people of Dahomey.

French. Inhabitants of medieval and modern France. They take their name from the invading Franks of the fifth century. In the last fifty years many remains of human beings of a very early type have been found in France, especially the south, where they dwelt in the cold period at the end of the Early Palaeolithic Age. They were followed by men of entirely different types, some of whom may have come from Africa, others across Central Europe, perhaps from south

Russia; but as long as they subsisted by hunting the population was never very numerous. With the coming of agriculture in the more temperate climate of the New Stone Age man grew in numbers and more waves of invaders, some long headed, some round headed, drifted into Gaul, as the country came to be called in the centuries before the Roman conquest.

Two thousand years ago the inhabitants of Gaul were almost all short headed; but then long-headed Nordic peoples began to move across the Rhine; the Cimbri came, it is said, from the north of Denmark, and, after ravaging France, penetrated into Italy, only to be destroyed by the Romans. Roman rule left few traces on the type of the natives, and, as it weakened, more Germanic tribes streamed across the Rhine—Franks, Goths, Burgundians, etc.—and put an end to Roman power. The Teutonic element thus introduced ruled the land for a time, but was then swallowed up in what became the French nation, just as were the Northmen of a later date.

The Frenchman of to-day is, in the main, round headed, but there is a broad band of longer headed people running through Paris, and, as among the upper classes in England, the higher in the social scale a family stands, the greater its tendency to long headedness. It has sometimes been said paradoxically that France is more Teutonic than Germany; taking it all in all, though the Alpine peoples of central Europe are dominant in France, they are so to a less extent than in Germany and Austria.

With such mixed blood it is not surprising that the French character varies even more than the physical type. The Gascon is proverbially loquacious and boastful, the Norman cautious and slow to act, the Breton fanatically religious and somewhat remote from the population of the rest of France. The Burgundian is quick and enterprising; the Basque, if he has a special character, pliant and versatile, while the native of Touraine is even-tempered and intelligent. The inhabitant of the south differs in temperament from the men of the colder north.

Fula. Ordinary form of the name of a people who call themselves Fulbe (sing. Pulo). They are also called Filani (Hausa), Peulhs (French), Fellatah, etc. The proper name of the language is Fulfulde. The Fula are found over a wide area from the Gambia to Darfur, usually in the form of scattered communities, without any tribal organization. They fall into two sections: cattle Fula, wandering herdsmen, for the most part non-Mahomedan, who have preserved in many places a purer type; and house Fula, all Mahomedans, who have intermarried with negro tribes. The pure Fula has straight hair, a swarthy white or light bronze skin, aquiline profile and high cheek-bones and thin lips; he is unmistakably non-negro, and it seems probable that he is an immigrant from Asia who has adopted and modified a negro language. Historical records show the Fula as migrating from west to east; but there is little doubt that they originally came from the eastern part of Africa, the reflux beginning

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when they reached the Atlantic coast. In recent times the Fula penetrated Hausaland, Bornu, and Adamaoua, establishing themselves as a ruling class; their advance was checked by the Yoruba, Sura, Tangale, etc., in different areas. The Fula language has sometimes been attributed to the Hamitic family, but it forms a type by itself, though it has influenced some neighbouring negro tongues. A language of Fula type has been regarded as one of the elements that went to form the Bantu family, but little evidence has been produced to support the theory.

Funj. Nilotic people of Sennar, in the Sudan. They are somewhat lighter than the Shilluk, who have thin legs and a somewhat shorter head than other Nilotes. They are mainly agricultural, but own some cattle. They founded a kingdom about five hundred years ago which disappeared in 1786. Their name is a Shilluk word which probably means "stranger."

Ga or Accra. Small negro tribe of the Gold Coast. They speak a language distinct from the neighbouring Fanti and Ewe.

Galego. Language of Galicia in the north-west of Spain. It is more nearly allied to Portuguese than to Spanish.

Galla. Hamitic tribe of Abyssinia and north-east Africa, also known as Oromo. In pre-Mahomedan times they seem to have occupied the southern shore of the Gulf of Aden, and were pushed by the Somali into the Abyssinian highlands. They seem to represent the purest Ethiopian type. Of Galla descent are, perhaps, the pastoral Ba-Hima in the neighbourhood of Victoria Nyanza, who dominated the Bantu tribes of that area.

Garó or Garrow. People on the west of the Khasi, in Assam. They are Mongoloid, and speak a Tibeto-Burman language of the Bodo type. A short, wiry people of pleasing character, they are honest and fairly truthful, but not notable for cleanliness. They are not very industrious, but they live in a fertile land where hard work is not necessary. They squander their grain resources in brewing rice beer, but are generally quiet and law-abiding.

Georgians. European name of a people that call themselves *Karthli*, and live chiefly to the south of the Caucasus. They have been grouped into five sections: *Lazes*, *Mingrelians*, *Imeretians*, *Gurians*, and *Gruninians*, or *Georgians* proper. With the *Chewsures*, *Tush*, *Pschaw*, *Swanetes*, etc., they are branches of the *Karthaline* people, which broke up in the fourteenth century. Generally speaking, they have black eyes and hair, long, aquiline noses and rounded faces. They are an open-hearted, cheerful, and sociable people, hospitable, sincere, and of a martial nature, but unpractical and indisposed to regular work. They are not intellectual, though some of their poets were notable.

Germans. (1) Inhabitants of Germany, (2) the German-speaking peoples of Germany and Austria. In the Old Stone Age we find in Germany, first, the extinct *Neanderthal* type, and at a later period more than one kind of both long and round headed peoples. But when we come to the more immediate

ancestors of the population of the early historic period, we find, in the New Stone Age, the long skull was everywhere in the majority and no well marked short types, which were, however, very prominent in France and the Netherlands. These long heads were not, however, of the Nordic type, but rather negroid, with broad noses, and we must not look to them as the important element in the later long heads whose migrations at the decline of the power of Rome had so much influence on the history of Europe.

With the knowledge of metals the type changed, the Mediterranean long head coming to the fore in the south-east, the Alpine type in the south-west. Nothing of note seems to have occurred in the Early Iron Age but in the *La Tène*, or Later Iron Age, south Germany became almost purely Alpine. Two long-headed types, one coming from the south, the other from the east, seem to have combined at this period to produce the Nordic type, tall, blond, and long headed, which is for Teutonic writers the typical Germanic people. When the historic period began, the long heads (Germanic and Slav) started southwards and south-westwards; and the end of these migrations did not come till the ninth century. The so-called "*Row Graves*" (*Reihengräber*) of this period are regarded as the remains of these wandering tribes, which changed the prevailing type of south Germany from the Alpine to the long-headed Nordic, and still persisted for another five hundred years, though the women remained preponderantly Alpine in type. It does not follow that all the people of Germany were Teutonic; for a Slav (*Wend*) element is found as far as Mecklenburg; indeed, some of the river names of Holstein are Slavonic.

The four hundred years that followed the twelfth century saw an enormous change in the type of south Germany; the long head was reduced to about one per cent. of the population, and more than eighty per cent. were pure short heads. The same change has taken place in much of north Germany, and the modern Prussian differs little from the Bavarian. The great mass of the population of Germany is not physically distinguishable from the people of Switzerland, or even of northern France; even in Westphalia the average index of head breadth to length is 80, which is the lower limit of short headedness. On the other hand, the fair types are in a majority, though there is a large dark element in the south.

Only in the north, more especially in the north-west, does the traditional German type survive. The tall, blond Teuton has been almost everywhere submerged by the Alpine types of the mountains of central Europe and the plains of Eastern Europe; no one has yet given an explanation in detail of how the change came about.

Germanic or Teutonic Languages. One of the chief groups of Aryan languages of West Europe. There are three main divisions: High German (Old, Middle, New); Low German, with the extinct Gothic, Saxon, Dutch, and Frisian, together with English; and Scandinavian with Swedish, Norwegian, and Danish, and Icelandic.

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Ghilza or **Khilji**. Tribe of the east of Afghanistan, probably of Turki stock.

Gilyaks. Tribe of unknown racial affinities of the north of Sakhalien. They are below middle height, squarely built, broad headed, dark, and short legged. Their chief occupation is fishing.

Gola. Tribe on the borders of Sierra Leone and Liberia, as to which very little is known. They speak a language that appears to belong to the semi-Bantu group, but does not seem to be of the same type as the languages of the Coast group in its immediate neighbourhood.

Greeks. Inhabitants of modern Greece, who speak a language of the Hellenic branch of Aryan. For lack of data the ancient history of Greece is shrouded in almost complete mystery. At the beginning of the historic period came the Dorian invasion, perhaps of an Alpine type, which probably exists in our own day in a very pure form in the middle of the three peninsulas of the Peloponnesus. It seems clear that the historical peoples of Greece, Achaeans, Argives, Dorians, Ionians, etc., arrived as independent, often hostile bands, and we are not entitled to assume from the fact that they all spoke Greek in the historic period that they were of one common stock. It seems probable that at the highest development of Greek civilization the upper classes were long headed, the peasants round headed. Of the modern population not much more can be said than that they are predominantly round headed and dark, with smooth, oval faces, rather narrow and high. On the whole the western area seems to be of a purer type than the eastern.

Grusinians or **Groussians**. Chief people of the Georgian group residing on the east of the Suram Mountains, Caucasus.

Guanaco Area. District stretching from Cape Horn to Bolivia. It is inhabited by tribes in the main non-agricultural and nomadic. Like the Plains tribes of North America, they took to the horse and quickly adapted their life to it, becoming hunters of wild cattle instead of the guanaco, a wild form of the llama.

Guarani. People of Paraguay and South Brazil. They are probably of much the same type as the Guaycuru and speak a Tupi-Guarani tongue.

Guaycuru. Paraguayan tribe of mixed type like the Guarani. They seem to be in the main round headed with high skulls and broad noses, but there is also a long-headed, narrow-nosed type.

Gurians. Georgian people of the Suram Mountains, Caucasus.

Gurkha. Dominant tribe of Nepal. The name is used, as a rule, in a vague sense to include such tribes as Khas, Gurung, and Mangar, from which British-Indian regiments are largely recruited. According to one authority they are of Tibetan origin; but their adopted language, Pahari, shows evidence of affinities in other directions.

Gypsies. Nomadic people scattered throughout the world, but located mainly in the Balkans, where they appeared probably from north-west India, some nine hundred years ago,

and spread over the rest of Europe about four hundred years later. Norway and Sweden alone are said to have no gypsies. In India the Banjars and Nats are identified with them; in Persia and Turkistan the Luli and Mazang; in Syria the Chingane, a name clearly cognate with the European Tzigane, Zigeuner. They seem to diverge widely in physical type and approximate to the characters of the surrounding population. The gypsies are probably everywhere more or less of the same pursuits and mental disposition; they mend pots, deal in horses, or steal them, making an honest living when circumstances debar them from an easier mode of life. But their existence is modified by their environment. In England there are only small bands, for there is seldom suitable camping ground for great agglomerations of nomads whose presence, even in small numbers, is not always welcomed by the sedentary inhabitants. But in Russia, before the Great War, this wandering folk would be found moving about the country in battalions, thousands going to form a single group.

Haida. Coast tribe of British Columbia. They are great carvers, and their huts and totem posts are famous, the latter sometimes fifty feet high. The dead were sometimes placed in boxes on carved poles.

Hakka. Chinese people in the hills of Kwantung. They emigrated from Honan in the fourth and ninth centuries, and their language stands somewhat apart.

Hamites. Non-negro inhabitants of north and east Africa, sometimes called Ethiopians. They include Galla, Somali, Masai (eastern or Kushiitic), Berbers, Tuareg (western or Libyan), and the extinct Guanches of the Canary Islands. Some authorities add the Hottentots, who are perhaps an Hamitic cross, and the Fula or Fulani. There is a Hamitic aristocracy in some of the Bantu-speaking tribes. If all the peoples mentioned above be included, no definition of the Hamitic type can be given, save in the most general terms, for the hair varies from frizzly (but not woolly) to kinky (but not quite straight), and their complexion from reddish-brown to swarthy white. The languages have not been shown to be related. The Hamites differ from the negro in their thin lips, straight or arched nose, and suggestion of kinship with European races.

Hanak. Czechs who live in the valleys of Bohemia, Moravia, and north Hungary.

Hare. Athapaskan tribe of the north-west of Canada.

Hausa. A numerous people of the northern provinces of Nigeria, who have spread, as traders, far beyond their tribal limits. Their language, which seems to have been deeply influenced by Hamitic forms of speech, is a means of intercommunication over a wide area. They are moderately tall and usually very black, but some observers declare that their hair is less woolly and their lips not so thick as in the true negro. It seems probable that there has been a considerable non-negro element, perhaps long before historic Arab movements, which certainly came from the east. The Hausa is an excellent farmer, but seldom herds cattle,

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as that is the occupation of the Fula or Fulani; he is also an excellent soldier, while as a carrier he is powerful and shows great endurance. Where there is an admixture of Fula blood, he is less disposed to labour, but gains in enterprise and intelligence; he also shows administrative gifts and a power of command. The Hausa language has acquired its importance because it is not only simple in grammar, with few difficult sounds, but also because the vocabulary is large, and it readily admits of the introduction of foreign terms; to the European it presents more resemblance to a European tongue than any other negro language.

Hazara. Turki people of Afghanistan, who claim Mongol descent, though they now speak Persian. They are Mongol Tartars who have lost their Mongol speech, but retain their characteristics; they are a simple-minded people, poor and hardy and reputed faithful and industrious.

Hidatsa or Minitaree. North American tribe of the Siouan stock, at one time closely allied to the Crows. Their great ceremony was the Sun Dance.

Himyarite. Inhabitants of southern Arabia. Some are found in Abyssinia, and it is probable that migrations of this sort have been in progress since prehistoric times.

Hindus. Believers in Hinduism. The term is also used as a general name for the people of Bengal, who fall into seven main sections, beginning with Brahmans and Rajputs and ending with unclean castes like the Doms.

Hoklo. People resident on the south-east coast of China.

Hopi or Moqui. American Indians of the south-west group, speaking a Shoshonian tongue. Agriculture is their principal industry; they are skilled in weaving, dyeing, etc., devote much time to rain ceremonies, and their villages, known as pueblos, consist of stone or adobe houses.

Horak. Czechs who live in the uplands of Bohemia, Moravia, and north Hungary.

Hottentots. South African people with bodily characteristics resembling those of the Bushmen, but taller. Like the speech of the Bushmen, their language contains clicks, and it is probable that their presence is due to the fact that the Hottentot is a cross between the Bushman and some other type. The Hottentot are often called Nama or Khoikhoi.

Hova. Highest class of the Madagascar tribe whose proper name is Antimerina.

Huichol. Mexican people to the east of the Cora or Nayarit, to whom they are allied. The name is a Spanish corruption of Vishalika, the healers, which is their own name, from the fact that they have a great reputation as doctors. They are a light chocolate brown in colour, quick witted, with much self esteem, but they are confirmed liars, and very cunning, wholly without personal courage and very emotional.

Hungarians (see also **Magyars**). The inhabitants of Hungary, who speak a Finno-Ugrian tongue, but so modified in physical type as to be quite Europeanised. We have very little information as to the early population of the Hungarian plains, and it is certain that the essential period for the

understanding of the present conditions is that of the "Völkerwanderungen" from the third century onwards. In 550 the Hunagars advanced from the Urals to the Volga and reached the Danube some two hundred years later; with the aid of other Turki tribes like the Magyar they dominated the Slavs, who, like the Goths and other Teutonic tribes, had raided and partly settled in the south-east of Europe, while the Huns and Avars had simply swept through, leaving no permanent traces, so far as can be seen. At any rate, with the foundation of the kingdom of Hungary towards the end of the ninth century the remains of these Mongolo-Turki peoples who had come to south-east Europe in the preceding four centuries were absorbed.

At this time the Hunagars were horsemen, skilled from childhood in the use of javelin and bow; the period of lawless raids, which took them as far west as Burgundy and Alsace, came to an end with the conversion of Stephen to Christianity. When the Hunagars came in contact with the Slavs the latter were, in the main, long headed, though to-day they are of the Alpine type, as were, in all probability, the Hunagars themselves. At the present day the Hungarian seems to be like the Slav of the same short-headed type; in stature he is tall in the eastern area of the Szeklers, where the average is just under 5 ft. 9 in. The complexion varies, but is, in general, dark; but blue eyes are more common than one would expect in a region so far to the south.

Huron. French name of an Iroquois tribe allied to the Algonquins against the Iroquois in early times. They formerly numbered about 20,000, but are now almost extinct. They wrapped the dead in furs and packed them in bark before putting them on a platform; every eight or ten years the remains were collected and buried in a common grave.

Iberian. (1) The prehistoric inhabitants of south-west Europe; (2) a synonym sometimes used for Georgian.

Ibibio. Negro tribe of south-east Nigeria, of the same stock as the more cultured Efik of Calabar. They represent a comparatively low type. The language appears to be of the Ibo stock, but either of an older type or more influenced by foreign elements.

Ibo. Negro tribe numbering some four million, of whom a small proportion are on the west bank of the Lower Niger, not far above the delta, and the remainder on the east bank as far as the Cross river. They are strongly built and were formerly exported as slaves in large numbers. They speak a language of the Lower Niger group, which was probably imposed on them by a conquering people, perhaps the Nri of Aguku, coming from the north-east. They are almost entirely agricultural, but certain towns are composed of blacksmiths, doctors, etc., and the father hands on his knowledge to his son. They make use of an extraordinary kind of face scarring, the whole of the features being ridged in the case of certain men with parallel lines running obliquely. They are an open-hearted people, of generous disposition, hard-working and naturally peaceful. In many

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parts they have no tribal chiefs and each quarter of a town is an independent unit.

Icelanders. Scandinavian folk settled in Iceland more than a thousand years ago. They speak an archaic form of language of the Scandinavian branch of the Teutonic family.

Igabo. Sobo tribe on the east of the Niger.

Igara. Tribe of the east bank of the Niger below the Benue. They speak a language allied to Yoruba, but are politically independent of them.

Igorot. Head-hunting tribe of the Philippines. They are excellent agriculturists and irrigate, in places, the whole face of a mountain. They are usually a light yellowish-brown with flat noses, are short in stature, and probably mixed with negritos. Their tradition is that they came from the south, but they are probably of mixed origin, as their head shape varies from very long to almost circular, the nose from broad to narrow, and the skin from light brown to bronze with saffron undertones. Among the tribes are Tinguian or Itneg, Bunayan, Nilapan, Ifugao, or Mayoyet, etc.

Ijo. Tribe of the Niger delta. They are of strong build and differ a good deal in appearance from the surrounding people. They speak a language of the Middle Zone with some affinities to semi-Bantu, and make distinctions in the gender of nouns, quite contrary to the usage of Sudanic languages. They are essentially a river people who formerly made much money as purveyors of slaves to white exporters and are still important as middlemen in the palm oil business.

Ilongote. Philippine tribe. They are of small stature but powerful build, with straight hair but frizzly beard; their eyes are dark brown and so is the skin, but with a yellowish tinge; the nose is well shaped, but rather broad at the base. Before a man can marry he must produce a head, which after nine days is buried below the bride's future home.

Imeretians. Georgian people on the Middle and Upper Rion. They are, with the Gurians, the best-looking of all the peoples of the Caucasus. Their faces are described as noble, with large, dark brown eyes, regular eyebrows, fine beards, and thick, dark brown hair. Their hands and feet are remarkable for their small size. In character they do not differ from the Grusinians.

Inca. Tribe of Bolivia near the Rio Apurimac. They are of Quichua stock and speech. The Inca were formerly the dominant tribe of Peru, possibly the descendants of the builders of Tiahuanaco, at the south end of Lake Titicaca, the earliest known centre of culture in that area. There are Inca Indians in the Putumayo valley, probably descended from the ancient Inca, the rulers of Peru at the time of the Spanish conquest. They have long black hair, which is tied, sometimes with the inner bark of a tree, above the ears. Their principal food is maize, which is first scalded in great earthen pots and then chewed by the family; after being mixed with unchewed maize, the mass is allowed to ferment and used as required. They use blow-guns obtained through middlemen from the River Napo Indians.

Inca Area. District with many culture variations with the Quichua and Aymara, as dominant tribes. The upland tribes are sedentary and agricultural with temples and organized priesthoods. The tribes are largely agricultural and use irrigation; the llama was domesticated in pre-European times.

Indic Languages (Aryan Group). It comprises two main divisions: the extinct Sanskrit and Vedic; and Prakrit with, first, Pali; secondly Bengali, Punjabi, Gujarati, Hindustani, Marathi, Uriya, Sindhi, Kashmiri, Naipali, and Pushtu (Afghan); and thirdly, Romani or Gypsy languages.

Indo-Afghan. Race to which are assigned the Afghans, and some higher castes of India.

Indo-Aryan Languages. Branch of the Aryan group of Indo-European languages spoken in India. It includes Outer, Mediate, and Inner Sub-branches, the Outer branch including Assamese, Bengali, Oriya, Bihari, Marathi, Sindhi, and Lahnda; the Mediate including the Eastern Hindi language; and the Inner branch two groups—Central, with Western Hindi, Punjabi, Gujarati, Bhili, etc., and Pahari, with Khas-Kura or Nepalese.

Indo-Aryan. Group of peoples in the Punjab. They include Rajputs, Khatri, and Jats, who in all but colour closely resemble Europeans and show little difference between higher and lower classes of the population. Their characteristics are tall stature, fair complexion, plentiful hair on the face, long head, and narrow, prominent nose.

Indo-European Family of Languages. Speech of the greater part of Europe and part of Asia. The main groups are Iranian (Persia), Sanskrit and Prakrit (India); Greek; Italo-Celtic (Latin, etc., and Romance languages; Gaelic Welsh, etc.); Germanic (Germany, Scandinavia, British Isles, etc.); Baltic (Lithuanian and Lettish); and Slavonic (Russian, Polish, Czech, Serb, etc.); Albanian; Armenian. These languages are also termed Indo-Germanic (in Germany) or Aryan. The term Aryan race has no intelligible meaning at the present day. It is an error to regard Indo-European, the primitive speech which was the mother of the family of languages, as primitive in any other sense than that it preceded the origin of the individual groups. It originated in a form of speech poor in inflexions and may perhaps form a larger unity with Semitic, Caucasian, Finno-Ugrian and some Mediterranean tongues like Basque.

Indonesians. Inhabitants of the East Indian Archipelago and (in a few cases) of Further India. The hair is black and wavy, and the skin yellow or light brown. The skull is medium, but was probably longer at one time before the coming of the short-headed Proto-Malayan stock almost everywhere mingled with them. With the Indonesians are classed the Dyaks, Batta, etc. Physically they are classed with the Oceanic Mongols; their languages, with Melanesian and Polynesian, make up the Austronesian family, which is again part of a larger unity, formed by the addition of Mon-Khmer and some Central Indian tongues.

Ingush. People of the Caucasus. Belonging to the Chechen group, they have the reputation of being inveterate thieves

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Ipurina. South American tribe of warlike character on the Purus river.

Iranian Languages. Branch of Indo-European languages. It includes Persian in one group, and Pushtu (Afghan), Baluchi, and Ghalcha in another.

Irish. Population of Ireland with the exception of the descendants of English and Lowland Scots who began to arrive in the twelfth century. Little is known of the earlier peoples, but it seems probable that the mass of the population is pre-Celtic. The Goidels (or Scots) entered Ireland through the Dublin coastal gap and later there came into Leinster, according to Rhys, some of the Brythons who imposed their tongue upon Wales. At a later period Goidels flowed back into Wales. There is also a Viking element in the population which founded among other towns Dublin, Limerick, and Waterford.

Iroquois. Group of American Indian tribes of the east woodlands. They comprise the Five Nations (Oneida, Mohawk, etc.) and are allied to the Huron, Cherokee, etc. The Iroquois were bitter enemies of the French; kinship is reckoned through females, who also nominate the chiefs. The Iroquois seem to be increasing in numbers, but are concentrated on reservations.

Irula. Dark-skinned tribe of the Nilgiri Hills of southern India. They speak a corrupt form of Tamil, till the ground very roughly, and depend a good deal on the sale of forest products for the purchase of grain for seed or food.

Italians. Inhabitants of Italy, who speak a language of the Romance sub-group of Italo-Celtic languages. It is not till the coming of metal that we can say that the population was of mixed types, long headed north of the Apennines, round headed in the south. It seems likely that the population at that time, both in the peninsula and in Sicily and Sardinia, was chiefly of Mediterranean type, with survivals of older long-headed elements, and that a round-headed type was filtering down from central Europe or coming by sea from the eastern Mediterranean, leaving colonies behind on their way to Spain and perhaps the British Isles.

In the Bronze Age the same round-headed immigration went on by land, and we find in the Iron Age another type, long headed with a high skull, which was also prominent in the valley of the Danube. At the beginning of the historic period we find the Etruscans with a non-native type predominant; the early Romans were hardly less mixed than the Etruscans; in both cases, singularly enough, the sexes differ considerably in type. In the next four centuries the Roman type changed completely, and we find them mainly Alpine, though the women show a characteristic which had been in earlier times that of men, the long high skull. This change was due in the main to the absorption of the subject peoples.

Cis-Alpine Gaul, invaded by Gauls in the fifth century B.C., was conquered two hundred years later, and had in the meantime no doubt become round headed in type. In the later days of Rome came legionaries from Spain

Gaul, the Danube, etc., and then the barbarian invaders—Goths, Lombards, Huns, and so on—who were in the main long headed. A small series of skulls in the eighth century has long types to the extent of forty per cent. but six hundred years later this had fallen to about one-third, and that is about the proportion at the present day. In our own time the Alpine type is dominant, and the Mediterranean negligible in the north of Italy.

From measurements of recruits it is clear that in modern Italy long heads are rare save in the extreme south and in Sardinia. In stature we find tallness associated with short heads, shortness on the other hand with long heads; dark complexion is found everywhere, but where the head is longest blond or even mixed types are almost wholly absent. Of the immigrant Goths and Lombards barely a trace is found—the tendency towards blondness and tallness in the valley of the Po.

Italic Languages. Southern member of the Italo-Celtic group comprising Latin, Umbrian, Oscan, and other extinct tongues, and the Romance languages of to-day.

Ittu. Galla dialect spoken in Harrar.

Jagatai Languages. Group of Turko-Tartar languages. It includes Uigur, the most classical Turkish speech; Koman, Jagatai proper, Usbeg, Turcoman, and Kazan. Uigur inscriptions going back to the seventh century are found on the burial mounds of the Yenisei valley. In the time of Edward I. the Mongol Khans of Persia sent letters in the Uigur character, the object of which was to arrange an offensive alliance with England against the Saracens.

Jakun. Mixed people of the Malay Peninsula, especially the southern portion. Probably blended more or less with Semang and Sakai, they are of Malayan type with round heads, dark, coppery skin, straight, smooth hair, thick, flat, short nose, and eyes that show little tendency to obliquity. The Malay divide them into Hill and Sea Jakun, of whom the former practise agriculture.

Jambi. Malayan tribe of Sumatra.

Jambo. People of Abyssinia who live on the Sobat.

Japanese. Main mass of the population of Japan, the Ainu and Gilyak being excluded. The native of Japan is decidedly short, with a fair or yellowish skin and at times a rosy tinge; wavy or curly hair occurs, though it is usually black. In head shape they appear to be in the main of Alpine type, but in some areas long heads are in a majority. In the north and north-east early Neolithic types are recognized by some observers. There seems to be a considerable Manchu-Korean element, tall and slender, with oblique eyes, aquiline nose, and chin somewhat receding; the Mongol element, on the other hand, is strongly built, with a broader face and more prominent cheek-bones; the nose is flat and the mouth wide. A Malayan type has also been distinguished, small of stature, with well-knit frame, short nose and projecting chin and jaws. The language is unclassified.

Jat or Jut. People of north-west India who seem to have conquered the Indus Valley in prehistoric times.

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Javanese. People of the middle third of Java. They are flanked on the east by the Madurese; on the west by the Sundanese, from whom they differ but little in type. They have lightish skins and straight or slightly wavy hair; their stature is greater than that of the Sundanese but they are below middle height. It seems likely that they are round headed, but deformation of the skull is common; the nose is usually narrow.

Jefe. Variant form of Ewe.

Jekri or Shekri. River tribe of Nigeria. They speak a tongue allied to Yoruba.

Jews. Term properly applied to the children of Judah, but long since applied to the whole people of Palestine before the dispersion but after the disappearance of the Ten Tribes of Israel. The Jews are now a people without a country; the traditional view is that they are a true Semitic people who have preserved their purity of blood, but detailed investigation into physical types has made this extremely doubtful. The majority of European Jews are found in central and eastern Europe, and constitute the Ashkenazim branch; the Sephardim, who are Spanish and Portuguese Jews driven out five hundred years ago to other countries, regard themselves as a sort of aristocracy. In England the Jew has a head of medium type, neither long nor short; in north Italy he is short headed; so, too, are the Spanioli of Bosnia, though perhaps twenty per cent. of long heads are mixed with them. The Spanioli of Constantinople and Jerusalem, on the other hand, are mainly long headed, though there is only a small majority. The last-named type is the one that corresponds to the type of the Arab, who is certainly a true Semite.

As a general rule the Jew comes to resemble the type of the surrounding people; competent authorities consider that the Sephardim were originally long headed, but by intermarriage, partly perhaps in Spain, but as a rule, since their expulsion, have been Alpinised in type. The peculiar nose which is commonly called "Jewish," is found in about one-third of the Sephardim. When we consider the Ashkenazim we find that they are by a great majority short headed, with a narrow nose. In addition to these two groups, there were Jews in the Caucasus, Syria, central Asia, etc., dating as far back as the dispersion of the Jews under the Roman empire and even further. The Grusinian and Mountain Jews of the Caucasus are both short headed, with very few blonds, differing in this respect from the Ashkenazim. There are some grounds for suspecting the presence of a Kirghiz type among them. In Samarkand and Bokhara are Jews of mixed descent, and here "Semitic" noses are rare; in Damascus the Jew is longer in the head and the "Semitic" nose more frequent.

Generally speaking the western Asiatic Jews agree in type with the Ashkenazim. In south Persia, Arabia, north Africa, etc., are other groups of Jews, many of them of old standing; those of Persia and Mesopotamia show the long heads and are equal in numbers to the Alpine types, and the "Jewish" nose is found in Mesopotamia in more than half the subjects. At Yemen, where they are more than anywhere else an isolated group, four-fifths have long heads and narrow noses, while the surrounding

Araby are now short headed. In north Africa the Jews are again extremely like their neighbours, and what is of more importance, they have among them a type, probably derived from the Berbers, who were at one time converted in numbers, with round heads and broad noses. If, therefore, there are two such diverse types, one long the other broad headed, among the different groups of Jews, which is to be called the true one?

How is the existence of the other type to be explained? It seems likely that the great majority of the Jews of to-day had their origin not in the types indigenous in Arabia and ancient Palestine, but in the uplands of Armenia, where are found descendants of short-headed people like the Hittites, who also resemble the modern Jew in type of nose; the Hebrews may even have undergone a certain amount of mixture with this type in the early days of their occupation of Palestine. Another important element in the type of the Ashkenazim was derived, it is suggested, from the Turki-speaking Khazars, converted to Judaism in the eighth century, and were crushed and scattered two centuries later by the Slavs. They were a cultured, commercial, well-organized people, who made their influence felt in the heart of what is now Russia. They and the Jews metamorphosed by centuries of contact with short-headed peoples are in all probability the origin of the mass of East European Jews.

Jivaro. Tribe of the head waters of the Amazon. They are remarkable for the custom of drying the heads of enemies till the skin, still covered with hair, is reduced to the size of a small orange. They are described as brave, amiable and faithful in character, and great lovers of freedom.

Jukun. Sudanic-speaking tribe south of the Benue. They are also known as Kororofa. Their ancient law was that a king might reign only two years, and even during that period if he fell ill or sneezed or coughed, he was at once put to death.

Ka or Kha. Hill tribe of Siam, speaking a Mon-Khmer language. They are long headed and probably akin to the cave dwellers, perhaps of Neolithic age, of Tong-king, and also to the people who left the shell heaps by the Great Lake of Cambodia.

Kababish. Richest and most powerful Arab tribe of the Anglo-Egyptian Sudan.

Kabardians. Mahomedan people of the Caucasus. They form the western section of the Circassians, but differ from them in many respects; they claim to have come from Arabia, and use Arabic characters in writing their Circassian language. Their faces are oval, with fine features, and they are accounted the most refined of the people of the Caucasus.

Kabiri. People north of the estuary of the Fly river, New Guinea. They are also called Girara. They are head-hunters, and in their ceremonies wooden figures of crocodiles play an important part.

Kabyle. Term often applied without very definite sense to the Berbers of Algeria. Some belong to the Djerba type, some to the Elles type, the latter being longer headed, with broad face. They are Mahomedans. The name seems to mean no more than tribe.

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Kachari. Group of Assamese tribes. It includes Mech, Garo, etc. They are of Mongoloid type, with almond-shaped eyes, stand mentally much below their Hindu neighbours, and are very clannish and exceedingly obstinate.

Kachin. South Mongoloid people, speaking an Assamese-Burmese tongue and living on the head waters of the Irawadi. They are also called Kakhien, but their own name for themselves is Chingpaw, i.e. men. Kachin is an opprobrious Burmese name and Singpho the Annamese form of Chingpaw. They stretch from the eastern Himalayas into Yunnan, and at least two well-marked types exist; firstly, the true Singpho or Chingpaw, with short round head, low forehead, oblique eyes, and broad nose, who has disproportionately short legs; secondly, a people of more Caucasian type, some of whom have fair skins and large, lustrous eyes. In temperament they are pugnacious and vindictive.

Kadayan. Klemantan people of Borneo.

Kafirs. (1) Tribes of north-east Afghanistan who are supposed to be descendants of the old Indian population that refused to embrace Islam in the tenth century; they include the Katirs, the Kam, the Wai, etc. They are of fine physique, but lightly built and usually of only medium height. As a rule they are good-looking, but looks vary with social position. They are fond of intrigue, inquisitive, jealous, grasping, fond of blackmailing, great liars, and great haters; but they are lovers of freedom, dignified, polite, hospitable, brave, loyal to each other and affectionate in family relationships, tolerant in religion and sociable. Their idea of a good man is one who has shown himself a successful murderer, a good hillman, ready to quarrel, and a lover of women. (2) The Bantu tribes of Natal.

Kaitish. Tribe of Central Australia. They are located round Barrow Creek, with customs that closely resemble those of the Arunta.

Kaizak. Turkic people living in the north-east of the Aral-Caspian basin and closely connected with the Kirghiz. Their subdivisions are complicated and they classify themselves according to "horde," tribe, clan, sub-clan, etc., often distinguished by crests and war cries. They are chiefly nomadic cattle and horse-breeders; as they leave their stock on the pasture for a whole year, they change the ground annually, but of late years they have taken to laying in stores of winter fodder. They have permanent houses and make use of irrigation canals. They bury their dead in substantial structures of wood, clay and brick, and are perhaps to be reckoned as akin to the builders of the burial mounds known as kurgans.

Kalabit. One of the Borneo tribes known collectively as Kalamantan. They practise a kind of irrigation.

Kalamantan. Group of Borneo tribes of a type mainly Indonesian, i.e. long headed. They cultivate the soil, whereas the jungle tribes, such as Bakatan, are nomadic hunters.

Kalkadoon. Australian tribe of east Queensland.

Kamchadal or Itelmes. Palaeo-Siberian tribe of the southern part of the Kamchatka peninsula. They have given up their language and taken over a good deal from the Russians.

Kamilaroi. Group of Australian tribes of the north of New South Wales. They speak a Neo-Australian tongue and are divided into four intermarrying classes.

Kanaka. Polynesian word meaning man, applied by French writers to all South Sea islanders. In a restricted sense it refers to the natives of New Caledonia and the Loyalty Group, who are, apart from a few stray Polynesian colonies, typical Melanesians, very long headed, with massive jaws which often contain supplementary molars. Their colour is a rich chocolate, often with a purplish tinge. The average height is about 5 ft. 4 in.

Kanarese. Dravidian language of south India. It is spoken in Mysore and the south-east of Bombay.

Kanembu. Tribe of the northern provinces of Nigeria, south-west of Lake Chad in the old empire of Bornu, allied to the Mobber, Kanuri, etc. The name means "man of Kanem." Speaking a Sudanic language of the Chad group, they are a fine people, and prosper as farmers and traders; they have a monopoly of the salt trade as middlemen to the Buduma, who produce it.

Kanuri. Tribe to the south-west of Lake Chad. They speak a Sudanic language of the Chad group, much influenced by Hamitic forms of speech. They are just over medium height and the skin colour is, as a rule, dark or very dark. The Kanuri is of virtually unmixed negroid type, resembling in this the Nilotes. They are tall and good-looking, courteous to people of their own race, but despising the Hausa as a labourer.

Karagas. Turkic tribe of the eastern (Altai) group.

Kara-Kalpacs (Black Caps). Turkic group of the Amu-Daria district. To the extent of half the population they are settled agriculturists, the others being nomad cattle-breeders. The remnant of the Chuz Turks remained in Russia when the others were driven over the Danube and later returned to Asia. The language of this people is closely related to that of the western Turks, as a result of their belonging to the stream of Turks which moved westwards some ten centuries ago.

Karamundi. Native tribe, now almost extinct, of South Australia.

Karaya. Indian tribe on the Araguaya river of Brazil. They are of medium height with long and high skulls, and wavy black hair with a reddish sheen. They speak a language of uncertain affinities. The speech of men and women is different, the latter being perhaps an older form.

Karelians. Eastern Finns, so named from their own term Karialaset, cowherds. They have come to resemble the surrounding Russians in speech and customs; they are tall and slim, with regular features, grey eyes, and chestnut hair.

Karen. Southern Mongoloid people who compose a large part of the population of Burma, and are also found in the west of Siam. It was at one time supposed that their original home was in Turkistan; their own account is that they came from Yunnan in the fifth century, probably forced down by the Tai; it is probable that they were later comers than

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the Mon. They are related to the Kuki-Naga peoples. There are two types, known as Red and White. They are a short, sturdy race with straight black or brownish hair and light or yellowish-brown complexion. They have no name for themselves beyond designations of groups, such as Sgaw or Pwo. They were probably driven from China by the Tai and claim to have settled in Ava; about fifteen hundred years ago they moved southwards. The White Karen are of squarer, heavier build than the Burmese and more stolid; they are also dirty and drunken but truthful; they seem to be of a suspicious disposition and devoid of humour. The Red Karens are small but wiry; their faces are broad and reddish-brown, and though their heads are long, their eyes are apt to be oblique. Their marriage laws are so strict that old bachelors and spinsters are frequent owing to the lack of suitable matches.

Kashgais. Tribe of southern Persia, of Turkish origin.

Kavirondo. Two tribes of East Africa. One, also called Jalu, has a Sudanic language; the other, called Bantu Kavirondo, speaks a language called Lu-Masaba.

Kayan. Member of the dominant group of Borneo tribes. They are rather short in stature, with somewhat broad heads. They are agriculturists, and clear the low hills that flank the tributaries of large rivers, leaving a few scattered trees standing. Their headmen have undisputed sway, but as a people they are rather turbulent.

Kayapo. Tribe of Brazil on the west bank of the Araguaya. They have roundish heads, are light brown in colour, have slightly oblique eyes and black hair, which is wavy only when very long.

Kazikumuk. Lesghian tribe of the Caucasus whose own name is Lak. They are also called Ghazi on account of their having been the first converts to Islam in that area.

Kei Islanders. Population made up of Malay and aboriginal elements, the latter with frizzly hair. They are divided into three classes: Melmel (nobles), Rinrin (subjects), and Iri (slaves), and the latter are the frizzly-haired element.

Kenyah. One of the dominant tribes of Borneo, perhaps the most advanced. They smelt iron and make good steel blades and spear heads, using two bellows in a form widely spread in Malaysia.

Kha. Word, meaning man, applied to many tribes of Indo-China, e.g. the Moi, who are called Penong by the Khmer. There seem to be two types of Kha tribes, the short headed, possibly connected with the Cham, and the primitive tribes, who are long headed, with high, rounded, narrow foreheads, straight eyes and hair, and a clear skin.

Khalkas. Tribe of lower Mongolia, forming part of the eastern Mongol group. They are of yellowish complexion, and somewhat shorter than the allied Buriats.

Khasi. People of the Khasi hills in Assam, who speak a Mon-Khmer language. They are of a brown colour, varying in shade from light to dark according to the elevation; the head is medium in length and the eyes are black or brown. They are short in stature,

but exceedingly muscular; they will carry a load of 80 lb. by means of a head-band for a distance of thirty miles in a day. They are cheerful in disposition and more industrious than the Assamese; unlike many primitive peoples, they have an appreciation of nature and will sit in contemplation in the woods. They are given to gambling, and are not remarkable for truthfulness.

Khmer. People speaking a Mon-Khmer tongue and inhabiting Cambodia, parts of Siam and the south of Cochin-China. Before the coming of the Annamese they occupied a still larger area. They are a tall, round-headed people, but their eyes are seldom oblique and their hair is often wavy; some observers have, therefore, pronounced them to be "Aryan," i.e. Caucasian, in every characteristic. Their tradition is that they came from India and both physical type and language lend support to this tradition. In the earlier centuries the Chams were their mortal enemies; about a thousand years ago, a mythical ruler, Yacovarman, who could slay elephants without weapons, built the great city of Angkor, which covered five square miles. The Khmer are well grown and muscular, with large dark eyes; they seem to represent to-day the lower classes of the population that built the great cities. They are a ceremonious and hospitable people, but never allow a stranger to take up his abode in their houses; in family life they are gentle and affectionate; the peasant population is hard-working, but in other parts the Khmer are apt to be apathetic and thoughtless. They prefer to live in the plains, and their houses are built on piles, of one storey only, for native custom forbids them to live under anyone else. Their official religion is Sinhalese Buddhism.

Khond or Kondh. Dravidian tribe of the Orissa Hills, India. Known also as Gonds, they are a bold and proud mountain peasantry who, till recently, would engage in no kind of manual labour, except in their own fields. They burn the forest, cultivate rice on the patch for three years, and then move on, leaving it for a period that may be as much as thirty years to lie fallow. They are keen hunters, and a sambar once wounded has little chance of escape, as they follow it as though insensible to fatigue. The men drink palm wine to excess, but the women are abstemious. The Khond were given to human sacrifice at one time in order to secure good crops, but a ram is now substituted for the human victim. They were also given to female infanticide, one reason given being that woman, as a mischief-maker, is better out of the world. A curious feature of the language is that they count by twelves instead of by tens.

Kikuyu or Akikuyu. People of East Africa who live in the highlands west of Mount Kenya. The name may perhaps mean "people of the country of figs"; the language is closely related to Akamba. When they entered the country they found in it the Asi (Akieki), or Wandorobo, and the Agumba, a pygmy people. The men stand about 5 ft. 4 in., the women considerably less. But they are strong and muscular; they carry loads on

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the back. They are naturally honest, intelligent and truthful, polite in intercourse and kind to children; but they are hospitable only to clansmen or near relatives, and will stand by and see a man starve to death if nothing is to be gained by saving his life.

Kiowa. Amerindian tribe that once resided on the Missouri and later on the Arkansas. Their language forms a distinct linguistic stock, but they were never very numerous. With the Kiowa proper were associated the Kiowa Apache, an Athapascan tribe identical in culture but with a language of their own.

Kipchaks. Of these people the western group formed the Golden Horde in the thirteenth century; the eastern were the White Horde.

Kirei or Kerrait. Turanian Turks of north-west Mongolia, also called Kirei-Kirghiz. They were Nestorian Christians for a few centuries, when Prester John is said to have lived among them, but have now embraced Mahomedanism. They are nomadic hunters.

Kirghiz or Khirghiz. Name given to the Turanian Turk people, but often used of the Kaizak, who belong to the Iranian Turkic group. The name seems to be derived from *kir*, meaning cultivated field, for the Kirghiz originally tilled the earth, at least from the sixth century onwards; but when the Russians came to the Upper Yenisei many of them were forced south, where they became a pastoral people. Even now some hunt and cultivate the ground. Only those who have migrated most often have adopted "horse culture," by which is meant that they use the animal for transport, food, and clothing; for heavy draught work, however, they prefer the dromedary. The Russians call them Eastern (Burut), Black (Kara), or Mountain Kirghiz. They are comparatively isolated from other Turkic tribes. Many sections of them are named from famous Mongol chiefs, and there is probably a strain of Mongol blood, which is indeed evident from the features. The cheek-bones are prominent, the eyes oblique, and the complexion is yellowish-brown, but they are generally supposed to have preserved the original Turki type. Of two sections the Kara Kirghiz live in the uplands and the Kazak in the lowlands. The true name seems to be Kazak (riders), which we know best in the form Cossack, for they were originally freelancers. The word Kirghiz is used of the uplanders by the Kazak. They claim descent from a legendary Kirghiz-beg.

Kists. Chechen people of the Caucasus. Mahomedan in religion, they have much in common with the Chewsures, but were at one time their enemies. They practise the blood feud, unknown to other Chechen peoples. They are slenderer than their neighbours, more cleanly and more industrious, but notorious horse thieves.

Kiwai. People of the Lower Fly river, New Guinea. They speak a Papuan tongue and are great cultivators of the sago palm and the banana. The island is all mud, and, as a result perhaps, the Kiwai man is gloomy in the extreme; one observer records having

been there a whole week without hearing a single laugh.

Klemantan. See Kalamantan.

Kohistani. People of Kohistan, North-West Frontier of India. They are also called Tajiks. There are other areas with the same name, one north of the Hindu Kush, another in Baluchistan.

Koli. Caste or tribe of west India, formerly notorious thieves.

Kombe or Ngumbi. Bantu-speaking tribe on the coast of Spanish Guinea, between the Benito and Campo rivers.

Konde. (1) The same as Wa-Nkonde; (2) the Makonde of the Msalu river, Portuguese East Africa.

Konjara. Tribe of Darfur, Central Africa, of somewhat uncertain position. Some observers have described them as an olive-skinned people of Berber appearance; others declare them to be dark complexioned, of irregular features and middle height.

Kootenay or Kutenai. Tribe of British Columbia whose proper name is Kutonaqa. Their language forms a linguistic stock by itself, and they are also remarkable for a bark canoe of unusual type, which has some resemblance to one used on the Amur. They are a river and lake people, but have taken to horses. They are moral, kindly and hospitable, little given to drink, intelligent and artistic. They are, however, great gamblers. One section of the tribe was noted for the watertight baskets which they manufactured.

Korean. People of Korea. They are of uncertain affinities and differ in appearance from both Chinese and Japanese. They have high cheek-bones, a flattish nose, thin lips, and stand about 5 ft. 4 in. There appear to be two well-marked types, one of Mongoloid appearance, with short nose, flat at the root, oblique eyes and yellow skin; the other of a bearded European type.

Korinchi. Tribe of Malay stock. They inhabit the mountainous region near Padang.

Koryak. Palaeo-Siberian tribe living in and near Kamchatka. Most of them are dependent for subsistence on herds of reindeer, but some subsist by fishing.

Kota. Artisan tribe of the Nilgiri Hills of south India.

Kotoko. Tall Sudanic people south of Lake Chad. They use boats made of pieces of wood sewn together.

Khwesi or Kpwese. Tribe of Liberia. They speak a language of the Mandingo group.

Kredj or Kredy. Broad-headed people of the Bahr-el-Ghazal district. They are somewhat below average height, with thick lips and wide mouths; the upper incisors are filed to a point or cut away. They are coppery-red in colour, clumsily built, and unintelligent.

Krobo. Twi people of the Gold Coast.

Kru. Negro people of the coast and hinterland of Liberia. They speak a language of a type very unlike the ordinary Sudanic tribe. They are famous as canoe men and sailors, and are recognizable by a blue line down the forehead. The name comes from the Krao tribe of this group.

Kubu. Nomadic tribe of Sumatra. They are on an average about 5 ft. 3 in. in height, and have longish heads, slightly more

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elongated than the Batta. They are of a rich olive-brown tint and the hair is inclined to curl. They are possibly of Malay affinities, but pre-Dravidian relationships are on the whole more likely.

Kuanyama. Bantu-speaking tribe of southern Angola and northern Damaraland.

Kubiri. New Guinea tribe of the neighbourhood of Cape Nelson.

Kui. Proper name of the people usually called Khonds.

Kunama. Sudanic-speaking tribe of south-west Eritrea. They are divided into a great number of small tribes.

Kurds. Tall people of Asia Minor and the uplands of Armenia, often with fair hair and blue eyes. They speak an Iranian tongue.

Kurumba. Wild tribe of the Nilgiri Hills of south India. They are identified with the Pallavas, who were a powerful people of south India in the seventh century. The civilized section is known as Uru or Kuruba. The wild people build their huts of mud and wattle and depend largely on jungle produce for subsistence. They are gifted with extraordinary powers of vision in matters that come within their experience, such as the search for honey, but are not keener sighted in ordinary matters than the average European.

Lacandon. Tribe of Central America, allied to the Maya of Guatemala. Their heads are somewhat shorter and the skin colour is lighter; they are also more honest and truthful. They carry loads by means of a band over the forehead, which produces a flattening of the skull. They speak a Maya language and live by agriculture, hunting, and fishing.

Ladakhii. People of Ladakh. Of southern Mongol type, they are, however, decidedly more long headed than the typical southern Mongol. The same type is also found in the south of China.

Lahu. Burma tribe of the Lolo group. They have much more of a nose than most Tibeto-Burmans, and have straight-set eyes. The national arm is the crossbow, and they use aconite as a poison for the bolts. They also have a kind of reed mouth organ, with pipes from 1 ft. to 3 ft. in length, which the men play on their way to and from market.

Lampung. People of Sumatra. They are of mixed origin, with Indonesian, Javanese, and Kubu elements in their blood. They claim descent from the Menangkabau Malays.

Languedoc. Language of south France. It has four main divisions: Gascon, Provençal, Rhodanian, and Catalan. The last-named is found at Roussillon in France, Catalonia and Valencia in Spain, the Balearic Islands, and a point on the west coast of Sardinia.

Languedoil. Language of north France. It embraces both literary French and many provincial dialects, and Walloon, the tongue of south Belgium. The southern boundary runs from the Gironde past Angoulême, Lyons, the Jura, terminating in Fribourg (Switzerland). It includes Malmédy, in the German Republic, and parts of Luxemburg.

Laos. Siamese tribe of the Tai or Thai group. They are round headed and short,

with yellowish skin and straight black hair. The eye usually shows the Mongoloid fold, and the nose is often broad.

Lapps. Finno-Ugrian people of Norway, Sweden, Finland and Russia. In historic times they extended much farther south than they do at the present day, and may at one time have occupied a large part of the area of Scandinavia and north-west Russia. They are predominantly Mongoloid in type, but there are Alpine folk in considerable numbers, who differ from the first-mentioned type in both the height of the skull and the relatively narrow nose. They are on an average about 5 ft. in height. The Russian Lapp shows a considerable amount of variation as regards both the shape of his head and his pigmentation. The Scandinavian Lapp is the purest representative of the Mongoloid type in the world. One of the few nomadic peoples of Europe, the Lapps are not improbably a branch of the Permian Finns who reached north Russia before the Finns took up their station in Finland. They are nominally Christians, but the old pagan deities still subsist. At one time Lapland witches attained fame even in England, but shamanistic rites have long ceased.

Latuka. Nilotic tribe. They are found some sixty miles east of Gondokoro and north of the Bari.

Lazes. Caucasus people of Georgian stock who call themselves Tsan. They are of slender and graceful build and very active; their faces are regular, but somewhat severe in expression they are regarded as the purest type of Georgians.

Lengua. Tribe of the Paraguayan Chaco. They speak a language of the Arawak group, sometimes called Nu-Arawak.

Lepcha. Nickname, meaning "vile speakers," given to a tribe whose real name is Rong. They live in Sikkim and speak a Tibeto-Himalayan language.

Lesghians. Caucasus people of Daghestan, Transcaucasia. They are of mixed origin. The name is a Tartar form of Leki, the term applied to them by the Grusinians. The languages fall into four main groups: Dargwa, Avar, Kurin and Lakic, or Kasi-Kumish.

Lishaw or Lisu. Burma tribe of the Lolo group. It is also known as Yawyin.

Lolo. Tribe of south China. They are allied to many other peoples of Indo-China and speak a language of the Tibeto-Burman group. They are of middle height but muscular, with narrow foreheads, square faces, horizontal eyebrows, black eyes and coppery complexion. More than one observer has remarked upon their resemblance to European gypsies. The women are often taller than the men. They live at high altitudes, side by side with Meo tribes and above the Man; but they have a tradition of residence in a valley where they cultivate rice by irrigation. They live in pile huts in which, on account of taboos to be observed by women, there are always two fireplaces. They are pleasant but indolent, and do not differ widely in character from the Meo.

Lur. Mahomedan tribe of Persia. They speak a language allied to Kurd and are divided into clans which bear animal names.

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Lusatian. Another name for the Wend.

Macassar. Tribe of the southern peninsula of Celebes. In colour less coppery than the Malays, they are a mixed people with a negroid element, but somewhat taller and lighter in colour than the Toala. They are said to press the noses of their children in order to flatten them.

Mackenzie Area. The north-west portion of Canada, inhabited by Athapascan and Algonquian tribes, dependent on the caribou (American reindeer) for food. They use birch-bark canoes, toboggans, and skin or birch-covered tents, but make no pottery and do no weaving.

Macusi. Guiana tribe of Carib speech, closely allied to Arecuna. They are darker than Caribs, taller, slighter, and better made; they seem to be somewhat timid, and dread their hereditary foes, the Arecuna. They live on the savannahs and build houses with thick mud walls, but also use pile huts. As a weapon they use the blow-gun. They make hammocks and the famous curare poison.

Madurese. Inhabitants of east Java, of much the same type as the Javanese proper.

Mafulu. New Guinea tribe, also called Mambule. They are mixed with pygmy blood, and probably influenced by immigrant Melanesians. They live on the Upper St. Joseph river.

Magyar. Finno-Ugrian tribe which came from the eastern frontier of the south Russian steppes in the tenth century, and, joining the related Hunagar (Hungarians), displaced the Slavs, who till then had probably been the main element of the population of the plains of Hungary.

Mahafaly. Warlike tribe living in the south of Madagascar.

Mahmund or Mohmand. Outlying tribe of Afghanistan. They talk Afghan and recognize the Ameer as their spiritual head. They are practically independent, but are in reality much more Afghan than the majority of the peoples of Afghanistan.

Makaraka. Sudanic tribe allied to the Azande. They are of ruddy-brown complexion, of smallish stature, but well proportioned and muscular. The cheek-bones are rather high and the forehead is low, but they are on the whole a pleasant-looking people.

Makololo. Branch of the Basuto. They migrated northwards about a century ago and reduced the Barotse to servitude; the Barotse revolted subsequently and wiped out the Makololo almost to the last man. The Barotse took over the language of their conquerors, and the speech still survives though the tribe has vanished.

Makonde. See Konde.

Makua. Bantu tribe of Mozambique. Their language resembles Sechuana in some important particulars. The Anguru or Alolo of British Central Africa are of the same stock. They file the four upper front teeth to a point.

Malay. Oceanic Mongoloid people of late origin, found in the Malay Peninsula, Sumatra, Borneo, etc. The name has been extended to the other Oceanic Mongoloids who preceded them; these, however, do not term themselves Malays. The Malays proper were

originally an obscure tribe of Sumatra whose migrations date back less than eight hundred years, a century before they were converted to Mahomedanism, which all Malays now profess. They call themselves Orang-Malayu, and their language is a much simplified form of the Austronesian tongue spoken by the Malayan or Proto-Malayan peoples who preceded them and are now intermingled with them. In character they are easy-going, indolent and taciturn, but wily and unreliable, and great gamblers; they are, however, notable for patriotism, respect for law, and, among the upper classes, for courtesy, and are very ceremonious. Outside the peninsula the most important Malay peoples are the Menangkabau and Lampong of Sumatra. The Malay is essentially a cultivator of the fields.

Malayalam. Dravidian language of south India.

Malayan. Pre-Malay peoples of the East Indies. Of Oceanic Mongol stock, they fall into two groups: (1) the Orang Benua, Men of the Soil, rude aborigines like the Jakun of the Malay Peninsula, numerous also in the interior of the Philippines, Celebes, Borneo, etc., and also forming the population of Madagascar for the most part; (2) the cultured Mahomedan tribes forming large communities with flourishing industries, like the Achinese, Bugi, Tagalog, Javanese and Madurese.

Maltese. Inhabitants of Malta who are cosmopolitan in the coast areas; dwellers in the interior have been regarded as descendants of the Phoenicians; but little is really known.

Malto. Dravidian language spoken by the Maler tribe of the Rajmahal Hills, Bengal.

Man. Word meaning properly "barbarian," applied by the Chinese to the non-Chinese peoples of the southern frontiers. In Tong-king a single tribe is thus designated, which seems to be of Mongoloid type, with oblique eyes; the women are much shorter than the men. They speak a language in which tones are important.

Manchu. People of Manchuria. They speak a Tungusic language related to others in the Amur basin. They seem to be, without exception, short headed; but it is uncertain whether they practise deformation. The skin colour is yellowish, the eyes are dark and usually Mongoloid. They are comparatively short in stature.

Mandan. Tribe of Plains Indians speaking a Siouan tongue, which formerly lived near the Upper Mississippi. Their huts were of logs covered with clay, and the village was defended by a strong palisade.

Mandars. Tribe of west central Celebes, living on the coast; they are of the light Malay type.

Mandaya. Philippine tribe which appears to be of the same round-headed type as the mass of the population of the islands south-east of the Asiatic continent. The women are noted for the fairness of their complexions and are often carried off as wives by Mahomedan tribes.

Mandingo. Large group of tribes of the western Sudan. Numbering several million in all, they are also called Mande. There are several score of tribes who range from near

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the mouth of the Gambia to the Middle Niger and from the coast of Sierra Leone to the Upper Niger. Many of them are Mahomedans. They include the Susu, Bambara, Vei, Kpelle, Yalunka, Boko or Bûsa, Khassonke, etc. The original Mandingo came to the Niger about a thousand years ago, probably from the east, and founded a great empire on the Upper Niger. They seem to vary a good deal in type, some being very black, others fairly light; some have hair that is long and frizzly, others the short, woolly hair of the negro. Their average height has been put at 5 ft. 8 in., and they are more slender in many cases than negro tribes in general. The nose is typically negro.

Mangbettu. Tribe of the Upper Welle, first described by Schweinfurth. They have an aristocracy, probably of Hamitic origin, with pale olive-brown complexion, high-bridged noses, though the nostrils are somewhat broad, and abundant beards. They appear to be intelligent and reliable; they are brave and skilful warriors, with comparatively highly developed industries. The lower classes are probably of mixed origin; their skulls are relatively broader than those of the Azande. The skin, where it is not exposed to the sun, is described as of a clear bronze colour, and the hands are almost white. The hair is in some cases brown or reddish. They are said to lengthen the heads of children by bands of bark, but this does not agree with the information as to head shape. The Mangbettu speak a non-Bantu language.

Manjia. Sudanic-speaking group of peoples in French Congo. They are of tall stature with medium or short heads. They sharpen the upper teeth to a point. They cultivate the earth and, though apt to greet a stranger with a shower of arrows, are on the whole quiet and peaceable. They are cannibals and seem to do a good deal of fighting among themselves.

Manobo. Indonesian tribe of the Philippines. There are two distinct types: one tall, with a high forehead, aquiline nose, slightly frizzly hair, and clear skin recalling the Polynesian; the other brown skinned, shorter, with a straight nose.

Manx. Celtic language of the Isle of Man, allied to Erse and Gaelic.

Maori. Pre-European inhabitants of New Zealand. Traditionally they are made up of two groups: an older aboriginal stratum, identical with the Moriori of the Chatham Islands; and the immigrants who came to New Zealand a few hundred years before the discovery of the islands by European navigators, probably in the thirteenth or fourteenth centuries. According to the native account, the last-named people came from the Cook and Society Islands, and when white men first saw the islands the later comers formed the great majority of the population, especially in the North Island. It is not clear whether they absorbed the older stratum or exterminated it. Exactly where the aboriginal stratum hailed from cannot be determined at present. It does not seem to have been Melanesian, for not only is the long-headed Melanesian element more prominent in the North Island, especially in the northern peninsula, but the type of native

in the South Island agrees with that of the Moriori, who left New Zealand some time before the coming of the invaders from Polynesia, and in the South Island there is only a very small majority of long-headed people, the rest being of the Alpine type. Even the long-headed people of the South Island are unlike Melanesians, for their noses are not broad; on the other hand, they seem to resemble an important part of the population of western New Guinea and of western Polynesia. The Alpine type not improbably passed through Micronesia on its way and reached the Marquesas, but hardly affected the Cook and Society Islands. They were, however, more daring navigators, and though there is little evidence that they were at all numerous among the people who fared southward to New Zealand, it is perhaps to their adventurous spirit that the inception of the voyage was due.

Maratha. Fighting caste among the Marathi-speaking people of India. As a rule they are middle-sized and regular featured, and as a class simple, frank, courteous and, when kindly treated, trustful. They are fond of show and proud of their former greatness. They occupy themselves with husbandry and as servants of the state, but never keep shops. The women seldom leave the house and in well-to-do families have much leisure, as they neither cook nor look after the house. It is a costly matter to get a husband for a daughter, and the higher the father's position the more expensive it is, so that girls of high families remain unmarried after they come of age and have to take husbands not of their own social position.

Marathi. Language of the southern branch of Indo-Aryan languages, spoken in Bombay and the Central Provinces of India.

Maronites. Christian sect to the north of Lebanon. By their isolation in the mountains and their refusal to intermarry with Mahomedan or Druse neighbours, they have preserved their Armenoid type with great purity. They have extremely high skulls, so flattened behind as to look as though artificially deformed, which, however, is certainly not the case.

Marquesas Islanders. Polynesian people of an aberrant type whose heads have been broadened, perhaps by admixture with a Proto-Malay stock. It has been supposed that the Polynesian migration reached the islands between A.D. 650 and 700.

Masaba. Language spoken by the Bantu Kavirondo.

Masai. Hamitic people of East Africa. They are of tall, slender build, and their skin colour varies from chocolate to dark brown. The head is long and relatively high, and appears rather small; occasionally oblique eyes are seen. Thick lips are the exception and earn a special name, *Lebeleb*, for their possessors. The Masai woman carries on her neck and upper and lower arms many pounds of copper wire. The lobe of the ear is distended to admit the insertion of a large wooden plug. The Masai have been supposed to be descended from the Jews, but there is no evidence of this. The Masai is proud of his race, regards his immediate relatives with affection, and in the

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days of slavery would offer all his savings to free one of them. He despises all kinds of work, for his true calling is to be a warrior. There are two sections, one of which keeps cattle, while the other depends on agriculture; the former build low, continuous flat huts, which are plastered with mud, while the tillers of the ground use a round hut with a conical grass roof, and live in their villages permanently, the others being semi-nomadic. Though the Masai is familiar with the use of weapons of war, he is not a great hunter, and kills only such game as he regards as akin to his cattle; he also abstains from the use of fish.

Mashona. Peaceful tribe of south-east Africa. They are often confused with the Makalaka or Makalanga, with whom they were to some extent mingled. They seem to have crossed the Zambezi in the eighteenth century, but their origin is obscure. The ruins of Zimbabwe are in Mashonaland, but there is no reason for connecting the Mashona with them. The name, given by the Matabele, means "baboons," and refers to their habit of building their villages among the rocks.

Mashukolumbwe. Bantu-speaking people of Rhodesia, north-east of the Barotse, remarkable for a conical style of hairdressing.

Massim. People of the Trobriand Islands, New Guinea. They have been influenced by Melanesians, bury their dead, but dig up the bones after a time and use them as lime pots, spatulas, etc.

Matabele or Amandebele. Tribe of Zulu origin, also called Abakwa-Zulu. They originated from the followers of Moselekatse, who fled northwards from the anger of Tshaka. They lost their independence at the end of the nineteenth century.

Maya. Short-headed people of Guatemala, once the possessors of a great culture. They are of short stature with broad shoulders. The lower part of the face is somewhat projecting; in colour they are a dark golden brown. They are hospitable and generous, but noted for lying.

Mbundu. Name of two distinct languages, one in south Angola (Umbundu), the other in north Angola (Kimbundu).

Mediterranean Race. Most southerly of the three types into which Europeans of the present day have been divided. They are commonly supposed to have originated in Africa, where the Hamites are the modern representatives of the ancestral stock. Outlying members are the Indonesians, Dravidians, and Semites. The skull is long, and the hair dark and curly or ringlety, the beard full; skin colour varies from white to brown or blackish; the nose is usually large and narrow. In temperament Mediterranean man is quick-witted, excitable, and impulsive, but not always quite reliable.

Meithei. Dominant people of Manipur. They speak a Tibeto-Burman language of the Kuki-Chin type. Some are described as Mongolian, others as Caucasian in features. It is not uncommon to meet among girls a type with brownish black hair, brown eyes, fair complexions, straight noses, and rosy cheeks. Although the face is described as Mongolian, the Meithei are in some cases

distinctly long headed, while others show a head of medium type. They are mainly agricultural in their pursuits, but also trade, and it is to women that such work is entrusted. They have bazaars at convenient places by the roadside, where cloth, fish, etc., are sold. Women are comparatively uneducated, owing to the circulation of a fiction that there is a scarcity of women in England, whither educated Meitheis would be shipped off.

Melanesian. Oceanic negro of the Western Pacific. The physical type varies considerably, and some non-negro element must be present. The hair is at times curly or merely wavy, and the skin lighter than that of Papuans, chocolate, or even copper-coloured. Stature ranges from less than 5 ft. to nearly 6 ft. The skull is usually long, but is in places very short. The Melanesians include natives of the Solomon Islands, New Caledonia, the New Hebrides, Fiji, etc.

Menangkabau Malays. True Malays resident in the south-west highlands of Sumatra. They are Mahomedans, and probably recent immigrants, rather short in stature, and yellowish brown in colour, with black straight hair and at times the Mongoloid eye. They are physically not unlike the Chinese of Fukien.

Mendi. People of the east of Sierra Leone. They speak an aberrant language of the Mandingo group, and in physique are of medium stature, but strongly built. They make excellent carriers and hammock boys, are of a merry, light-hearted disposition, and are celebrated for their great secret society, Porro. The Mendi are probably the modern representatives of the Mane or Sumba, who invaded Sierra Leone by sea about the beginning of the sixteenth century, after having spent ten years on the way. They probably married women of Mandingo speech, but transmitted to their children a number of words of non-Mandingo origin. It is not known where they came from. They were deadly foes of the Temne tribe who dwelt to the west of them.

Mentawai Islanders. People who live off the coast of the Malay Peninsula. Their affinities are somewhat uncertain, but their own tradition says they came from Sumatra. They are described as yellowish brown with a tinge of red; one observer attributes to them light eyes.

Meo. Annamese pronunciation of a word pronounced Miao-tse by the Chinese. The Meo call themselves Mung, and say they came to Tong-king from China. They are short, with a relatively long body, have straight black hair, brown eyes, complexion almost white when it is not bronzed by exposure, and a straight nose. They are industrious and intelligent, fond of independence, brave and open. Maize is the chief food, but they eat rice when land suitable for its cultivation is available. Unlike many primitive peoples, they do not live in perpetual dread of evil spirits, and are held by neighbouring tribes to be regardless of dangers because they can turn into wild beasts.

Mexican. Name applied both to the European inhabitants of Mexico and to the descendants of the Aztecs who had dominated

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the country for some three hundred years when the European conquerors overthrew them.

Micronesians. Population of the Gilbert, Marshall, Caroline, and Marianne Islands. They may be regarded as Polynesians influenced by later migrations from the mainland of Asia and perhaps by an earlier stock of Papuan origin. They appear to be rather shorter than typical Polynesians, but have longer heads.

Mikir. People of Assam who call themselves Arleng, the name Mikir being given by the Assamese. They are not a tall people, though they are taller than the Khasi; the head is longish and the nose flat. They speak a Tibeto-Burman language intermediate in type between Bodo and Kuki-Chin. They seem to be homogeneous in type, owing, perhaps, to their exogamous customs producing inter-mixture between the different divisions. They differ from other hill tribes in their peaceable character which has earned for them, for at least two centuries, the reputation of being good subjects.

Minahassa. Malayo-Polynesian tribe of Celebes. They are strongly built, of medium height, with light brown skin of reddish tinge. Girls have red cheeks and lips, but in men the lips have a violet sheen. The eyes are brown, the hair is black and coarse, the nose broad, and the eye shows the Mongoloid fold. They were great head-hunters, but are now Christianised.

Mingrelians. Georgian people in the basin of the Rion, who are probably descended from the Colchians mentioned by Greek geographers. They are ignorant, lazy, and unenterprising, but strong and good-humoured. Many of them become porters in the towns.

Mishmi. People of the northern frontier of Assam, divided into Midu, Mithun, Taying, and Miju. They speak a Tibeto-Burman language of the north Assam type.

Mittu. Tribe of the area of the Sudan between the Rohl and Roah rivers, bordering on the Dinka in the north and the Azande in the south. They are dark coloured and physically weak. The women pierce and insert wooden plugs in both upper and lower lips.

Mixes. Tribe of Mexico. They live in the uplands, weave cloth in the pre-Columbian method of long strips, and make suspension bridges of lianas.

Mixtecs. Intellectual and progressive tribe of Mexico. They carry baskets with a head-band.

Mohawk. Most easterly Iroquois tribe of American Indians. They were twice nearly exterminated by the Algonquians, with whom they fought; then they obtained guns from the Dutch, and for fifty years played a great part in the Iroquois league. Then their numbers declined rapidly.

Mohegan or Mohican. Algonquian tribe of New England. Treacherous warriors, they fortified hill-tops with palisades and stockaded their villages, the houses of which were often 180 ft. long by 20 ft. wide.

Moi. Tribe of Indo-China. Of rather small stature, they are mostly long headed

with straight-set eyes, and therefore not Mongoloid in their affinities. Their skin is described as reddish; the nostrils and mouth are disproportionately large, and they are said to file their teeth; hence they are or were reputed to be cannibals. Some authorities describe them as timid, others as brave; they are indolent, simple, and confiding and lead a nomadic life.

Mojo. Indian tribe of Bolivia. They are an agricultural people, quiet, and well-behaved.

Mombutto. Tribe of the Kibali river, Nile-Welle watershed, not to be confused with the Mangbettu. They are strongly-built dwellers in the hills, with broad faces, blunt noses, and thick lips; they file the upper teeth.

Mongo. Bantu-speaking tribe of the great bend of the Congo, south of the Bangala. Sometimes regarded as a Balolo sub-tribe, they differ a good deal in type, some being described as a fine virile race of a high order of intelligence, while others are termed weakly, lean, and insignificant-looking. They were at one time notable traders and manufactured a kind of black pottery that was in great request.

Mongol. Group of tribes that includes the Kalmuck and Buriat. A wide extension is given to the terms Mongol and Mongoloid, but properly speaking the type is confined to a narrow area along the northern border of the Mongolian plateau. The Mongols leapt into prominence in the Middle Ages for a brief period under Jenghiz Khan, but their part in the racial history of Asia is obscure. The word "mong" means brave. The head is round and low and the nose broad, but even among the Kalmuck there is a type with a narrow nose.

Mongoloid. (1) Stock with two main branches (a) Mongolo-Tartar, or Mongols proper, including Sharra, Kalmuck, and Buriat; (b) Tibeto-Indo-Chinese, including the bulk of the populations of Further India, Indo-China, Himalayan peoples, Chinese and Tibetans; a sub-branch of Oceanic Mongols includes the peoples called better Proto-Malay from whom the present Malay are derived. The term Mongol was originally applied to nomads recruited from Turki and other tribes; it now often means all Asiatics with round heads and straight hair. They have a yellowish skin, and often oblique eyes. They are usually short, and though the cheek-bones are prominent the face generally is flat. The plateau of Central Asia may be regarded as their centre of origin. (2) Group of people in India, Nepal, Assam, and Burma, of which the Kanet, Lepcha, Limbu, Murmi, Bodo, and the Burmese are representatives. They are short, with dark complexions, tinged with yellow; the hair is scanty, the head broad, with characteristic flat face and oblique eyes.

Mongolo - Dravidian. Group, also termed Bengali, found in Bengal and Orissa. In it are Tibeto-Burman elements mingled with Caucasian. The complexion is dark and the head noticeably broad.

Mon-Khmer Languages. Group of tongues spoken in south-east Asia. They are allied on the one side to the Munda languages

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of India, on the other to Polynesian, Melanesian, etc., and, more distantly to the Indo-Chinese languages. The group includes the languages of the Mekong; Mon, also called Talaing or Peguan, Annamese, etc; Khmer or Cambodian; Palaung - Wa, Chindwin, etc.; and Khasi, including Synteng, War, etc.

Montagnais. French name for an Algonquian-speaking tribe of the Mackenzie Group. Roaming from the south of Labrador nearly to the St. Lawrence, they are a timid people, but were inveterate foes of the Iroquois.

Montenegrius. Serbo-Croat people, whose name is derived from the Black Mountain, where they dwell.

Monumbo. Papuan - speaking people. They live in the neighbourhood of Potsdamhafen, in what was formerly German New Guinea.

Mopla or Mappilla. Hybrid Mahomedan people of the western coast of south India. Their numbers are increasing by the conversion of the lower caste natives. On the coast they are traders, in the interior cultivators; prosperous and successful in both. The head is of curious shape like a coconut, with high forehead and pointed crown, made more conspicuous by their custom of shaving the head. They are enterprising and industrious; some enlist in the army and prove themselves hardy and courageous. They appear to be unusually fertile; there is a case on record of a Mopla with seven wives, each of whom had presented him with seven sons, not to speak of a large consignment of daughters.

Moqui. Synonym of Hopi, derived from some foreign tongue.

Mordoff. Language of the Mordvins.

Mordvin. Finnic people of the Volga basin who long maintained their pagan religion. They are short headed and of medium stature, with hair that is chestnut or black, but never red; the eyes are often blue and sometimes oblique, and the face oval. They are a hard-working, thrifty people, among whom the father has comparatively little power over his children.

Moriori. Inhabitants of the Chatham Islands, eastward of New Zealand. They emigrated thither from New Zealand six or seven hundred years ago, and are a people of mixed type with long and short-headed elements in about equal numbers. It is quite likely that the long-headed group represents a Caucasian element, for it is generally agreed that a people of this type was prominent in India some thousands of years ago, and India or Further India is the natural jumping-off place for those who went forth into the watery wastes of Oceania. The short-headed people are of the same type as was prominent in the western part of Polynesia and must have come from there; passing, probably, through Micronesia on their way from the Asiatic continent to western Polynesia.

Moros. Round-headed Philippine people of Mindanao and the Sulu Archipelago, so called by the Spaniards because of their dark complexion. They are below medium height,

but are taller than the Ifugao, Igorot, etc.; the type resembles that of the Menankabau Malay of Sumatra. They are said to be the most faithful and intelligent people of the Philippines. Their real name is Magindano.

Mosquito. Properly Miskito, an Indian tribe of the eastern shore of Nicaragua.

Mossi. Tribe of the Volta group in the great bend of the Niger. The language is called Mole.

Mpongwe. Bantu-speaking people of the Gabun area, not to be confused with the Pangwe, the name they apply to the Fang of the same neighbourhood. The language of the Mpongwe is allied to that of the Galoa. Their real name seems to be Abuka.

Mumuye. Fula name of a tribe of the northern provinces of Nigeria, which calls itself Fungun or Zagum. They are allied to the Waka, Yakoko, Zinna, etc., all of them south of the Benue river. They are an agricultural people, whose staple food is yams, but cattle are also kept, though they give no milk. They put a stone over the grave, without filling it in and later remove the skull and carry it in a pot to its resting-place in the village. They speak a language of the Adamaua group.

Munda Languages. Group of languages of Hindustan shown to be related to the Mon-Khmer and Austronesian families. It includes Mundari, Ho, Santal, Kurku, etc., and was at one time called Kolarian.

Mundurucu. South American tribe of the Tapajos.

Munshi. Tribe of the northern provinces of Nigeria, south of the Benue, whose proper name appears to be Tivi. Said to number about 350,000, they speak a semi-Bantu language of the Nigerian group, are of medium stature but muscular, unusually black in colour, and the men grow beards of some length, which they plait into three or more strands. They use hollow wooden drums for sending messages. They are a warlike tribe, hostile to the white man, and excellent hunters and farmers. They are confirmed cannibals, but by no means repulsive in appearance.

Murut. Tribe of the Kalamantan group, Borneo. They live in long communal houses built on the banks of rivers, and are mainly long headed, but there is a considerable brachycephalic element.

Muskogee. Group of tribes in the south-east of the United States, including Choctaw, Creeks, etc., who were transferred to Oklahoma; they seem to be mostly round-headed, but the nose varies in breadth.

Mwamba. Language of the Bawanda of British Central Africa, nearly related to the Nkonde.

Naga. Number of tribes of the hill country south of the Brahmaputra, including the Angami, Lhota, Ao, Sema Naga, etc. The languages are of the Assamese-Burmese type. The skull is of medium length and the average varies for the different tribes, the Kezami Naga being quite long headed. He is tall, from 5 ft. 9 in. to 6 ft., and has great powers of endurance, carrying a 60 lb. load with ease with a forehead sling. The facial type varies from one with flattened

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nose and oblique eyes to one with almost Caucasian traits; the eye is brown, the hair reddish in childhood, but always black in later life, is wavy or even curly. The skin is fair and ruddy cheeks may be seen, accompanied at times by freckles. The people are intelligent and readily assimilate novelties such as vaccination; but they are in no hurry to adopt new manners from love of novelty. They are independent, frank, honest, hospitable, genial, and very loyal, but given to exaggeration.

Nago. See Yoruba.

Nahua Area. District of Central America inhabited by tribes descended from the Maya, Aztec, and other peoples civilized before the discovery of America. They had extensive agriculture (maize, beans, etc.), spun fine cotton, used large canoes, picture writing, etc. Their descendants fall far short of the old standard, for the Maya culture was confined to the priests, and, with the Aztec culture, passed into oblivion at the Spanish conquest.

Nandi. East African people living near Mount Elgon. Of apparently mixed origin and related to the Masai, Turkana, etc., with negro, Masai, and pygmy elements, possibly also Galla, they are said to be nearly related in language to the Bari. They are hardy mountaineers and skilful warriors who refused access to strangers; but they cannot have resided in their present country for many generations, for before them came an agricultural people who made use of irrigation. They were probably hunters originally, but they have taken to cultivating the ground; men clear the land and then all the work is done by women. The chief occupation of the men and big boys is cattle herding, and the bulk of the stock live on the pastures away from their owners' homes. The Nandi are classed with the Niloto-Hamitic tribes, but are in physical type much nearer the Baganda.

Napo. Geographical designation for many distinct tribes of the River Napo, such as the Orejones, who take their name from the large wooden studs worn in their ears. There are no individual houses in this area; one large circular dwelling, ten yards high and sixty yards or more in circumference, lodges the whole group, which moves on to another residence when, after two or three years, the old one becomes ruinous.

Nascopies or Nascapees. Algonquian tribe of Labrador, who call themselves Nanenot, "true men." Their accepted name is a term of reproach applied by the Montagnais.

Natchez. Muskogian tribe of the Lower Mississippi who worshipped the sun.

Nayar. Originally a member of a military body, but now of a caste including a number of occupations on the Malabar coast of south India. They are said to have practised polyandry until within recent times, but though marriage is still dissoluble at will and descent is reckoned through the mother, a woman is now restricted to one husband. As a class the Nayars are the best educated and most advanced of all communities in Malabar, and are the equals intellectually of the Brahmans of the east coast.

Negrillo. Woolly-haired pygmy of the equatorial forests of Africa. The skin colour is reddish or yellowish brown and the hair rusty brown, sometimes very dark. In stature they vary from 4 ft. 4 in. to 4 ft. 9 in.; unlike the typical negro, they have thin lips. They are nomadic hunters without domestic animals and rely on exchange with negro tribes for agricultural products.

Negrito. Term covering the pygmy woolly-haired black peoples outside Africa, such as the Andamanese, Semang, Aetas. In stature they fall short of 5 ft., and the skin colour varies from sooty to dark chocolate brown. The head is medium or round, and it is not uncommon to find the nose much sunken at the root, a feature shared with many Australian aborigines.

Negro. Dark-skinned, woolly-haired inhabitants of west and central Africa, including the negro proper, the Nilote, and Bantu-speaking peoples. The hair is almost invariably black, but red hair is found sporadically; the skin colour is never quite black, but varies from dark chocolate to yellowish-brown within the same tribe; the height varies, but probably the average is about 5 ft. 4 in. The head is generally long, but in many tribes there is an admixture of a round-headed type. Some of the Bantu tribes are pastoral, but the West African negro depends on agriculture, though he keeps goats, sheep, fowls, and sometimes cattle; near important rivers fish is largely used as food. Under European influence the negro is often lazy, but in unsophisticated tribes he does not shirk the laborious tasks of agriculture where the only tool is a hoe.

Neo-Siberians. Tribes of central Asiatic origin that have been resident in Siberia so long and have become so hybridised as to call for a generic name. They include tribes formerly called Ural-Altaian or Turanian as well as Finnic tribes like the Ostyak (in part) and the Vogul, the Samoyeds, Mongolic, and Tungusic tribes, and some Turkic, the most important being the Yakut. There is, however, considerable diversity of physical type.

Netherlands or Low Countries. Kingdoms of Holland and Belgium, in which are spoken Frisian, Dutch, Flemish, and Walloon. The population falls into two sections: one, inhabiting the Ardennes plateau and some of the coastal parts of Holland, is markedly short headed and dark; those of the plains of Flanders and most of Holland, on the other hand, are longer-headed and fair in type; but even in Friesland there are quite a number of round-headed folk of the same type as we find on the coast of Scotland and southern Norway, who differ from the central European round heads in having a head that is low in proportion to its length. This type seems to have persisted since Neolithic times, more than four thousand years ago. They were, however, probably reinforced at the time of the great tribal migrations of the sixth century by central Europeans of another type. At this period there were quite a number of Frankish long heads in south Belgium as well as in Friesland; a different type predominated among the

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women, who were of the type of folk that lived in the Belgian uplands in the Iron Age; no doubt the invaders did not hesitate to kill off the males and take the females as wives. This Teutonic invasion produced little lasting effect in the south of Belgium; farther north, in the open lowlands, both the physical type and the language give evidence of the invasion; in the Dutch coastal regions the type has been less affected, but the language is the same as that of the rest of the country.

Newars. People of Nepal. They are of mixed origin, with possibly Mongol and south Indian relationships. Their language, which resembles Tibetan, is called Gubhaijius.

Ngombe. Bantu-speaking people of the central Congo, with probably some admixture of pygmy blood. The word means, perhaps, "bush people."

Nigerian Semi-Bantu. Group of Sudanic languages, apparently of considerable size, including Kamuku, Kamberi, Yeskwa, Munshi, etc.

Nilotic Languages. Of these there are two groups; the Niloto-Hamitic and the Niloto-Sudanic, the latter forming a subgroup of the eastern Sudanic languages.

Niloto-Sudanic Languages. Group of the eastern Sudanic languages. It includes Mittu, Madi, Abukaya, Luba, Wira, Lendu, Moru; the Shilluk stock; Dinka and Nuer.

Nordic Race. Fair, long-headed race, possibly of comparatively recent origin, whose typical representatives are found in north Europe, e.g. Scandinavians. With this race have also been classed Thracians, Kurds, Afghans, some Persians, Dards, etc. The complexion is ruddy and the eyes are often blue; in stature Nordic man surpasses the Mediterraneans and Alpines. Temperamentally he differs widely from the other two races; in Europe he is steadfast, energetic, reliable, and somewhat stolid.

Norwegians. Inhabitants of Norway, who speak a language of the Scandinavian section of Teutonic. We know little of changes in the population of Norway, but history tells of the exploits of the Vikings or Norsemen who raided and sometimes invaded the lands that offered promise of plunder, including the British Isles, France, and more remote shores. Norsemen colonised Iceland and settled colonists on the inhospitable coasts of Greenland, and there is reason to suppose that they sailed south of Labrador and landed in New England not long after without, however, effecting any permanent lodgment. In medieval times and in our own days Norway, the west coast excepted, represents one of the chief centres of the Nordic race, characterised by tall stature, a fair complexion, and a long head. If the Viking was a typical Nordic man, it seems as if the type has changed in the last thousand years, as it has over the greater part of Europe.

Nosu. People of south-west China, probably a Lolo tribe.

Nuaroak. Group of South American tribes usually called Arawak.

Nuba. Mixed people of Kordofan. Three types are readily distinguishable, negro, Hamitic, and Bantoid (i.e., one resembling

in appearance the north-eastern Bantu of Uganda). They lie west of the true Nilotes and have a considerable short-headed element, but the decrease in stature that might accompany this is counter-balanced by the Hamitic element.

Nupe. Tribe of the Middle Niger. Formerly they were notorious slave-raiders. Their language gives its name to a group of negro languages, including Gbari, Jukun, Igbirra.

Nyanja, Anyanja or Mang'anja. People of Nyasaland. Related to the Makalanga, they are of medium stature, with long heads. There is much difference between river and hill people, the latter being of poorer physique, while the so-called Angoni of the Upper Shire, really conquered Anyanja, are small, wiry men, usually rather dark.

Nyika or Wanyika. Group of tribes in the neighbourhood of the Tana river, including the Wagirama, the Wadigo, etc. The name is also applied to a quite distinct group north-west of Nyasa. The word "nyika" means wilderness.

Ojibwa or Chippewa. Large American-Indian tribe of Algonquian speech. They were formerly located near Lakes Huron and Superior, and still number 30,000. They were expert canoeists and lived largely on fish; their wigwams were of birch bark or grass mats; they believed in manito, objects endowed with a mysterious power, and regarded dreams as revelations.

Ona. Branch of the Patagonian Tehuelche, or Chuelche, now resident in the east of Tierra del Fuego.

Onaida. Tribe of the Iroquois confederation, formerly resident in New York, where a few hundred of them are still to be found. In olden times they were reputed to be cruel, cunning, and prone to bloodshed.

Onondaga. Important Iroquois tribe formerly resident in New York, where a few still remain. There are nine clans in Canada on Grand River reserve, which they received in recognition of their support of the British in the war of 1812-14.

Orang Bukit or Land People. Generic term for the ruder inland pre-Malayan peoples of the Malay Peninsula, Borneo, etc.

Orang Darat. Aborigines of Billiton, Dutch East Indies. They are, perhaps, akin to the Battas.

Orang Ulu. Malay name of a wild tribe of Sumatra, who live on anything that comes to hand and do not practise agriculture.

Orang Sekah. Malayan boat people of Billiton.

Orejone. See Napo.

Oriya. Language of Orissa, allied to Bengali, Bihari, and Assamese.

Ossetes. Foreign name of a people of the Caucasus who call themselves Iroi, Tuait, and Digor, without any common appellation for the whole people. The language is Indo-European, but not Iranian, and is not related to that of any other Caucasus people. Blond hair and blue eyes are common among them, and they salute by removing the hat—a form not practised by any other Caucasus people. The men are tall and strong, but leave all work to the women. The head is shortish, and they seem

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to be of mixed origin; some have Mongoloid eyes, but they are, as a rule, blond with some blue eyes. They are physically inferior to other Caucasus peoples, but dominated them by force of character. They were at one time notorious for brigandage.

Ostyak. (1) Palaeo-Siberian tribe on the lower Yenisei; (2) Finno-Ugrian tribe of the Obi.

Otomi. People of Mexico. There are two distinct types, one tall, yellow, with oblique eyes; the other small, dark, with straight eyes, which are specially common among women. Men wear pigtails. They use two kinds of granary, one on posts, the other with sticks in cobwork. They are a somewhat stupid people and despised accordingly.

Ottawa. Algonquian tribe noted as traders, whence their name. They were originally a rude people, and went unclothed, but when they took to agriculture they became more civilized.

Ova-Herero. Tribe of south-west Africa, speaking Bantu. They are known to the Hottentot tribes as Damara.

Ovambo or Ovampo. Bantu-speaking tribe of Damaraland.

Padaung. People of Burma. They are remarkable for the amount of brass wire worn as ornaments by the women; they begin with five coils, as thick as the little finger, on the neck, and add more as the neck stretches, till as many as twenty-one are reached weighing 80 lb.

Pahari. Language of the lower Himalayas, Indo-Aryan of the Inner sub-Branch. It includes Khas-Kura or Nepalese, etc. The people seem to be descended from the Khasa of Pliny and other ancient writers. The Khasa hailed from central Asia, and were related to the Pisacha or cannibals of Indian writers; the Gurjara joined the Khasa some thirteen hundred years ago and influenced the language, which is allied to Rajasthani.

Paiwan. Group of uncivilized tribes of the extreme south of Formosa. In their ears they wear a circular piece of wood about an inch in diameter; they were once great head-hunters and preserve their trophies in stone boxes specially made for the purpose.

Palaeo-Siberian. Group name of the most ancient Siberian stock. Formerly called Palaeasiatic, they include the Chukchi, Koryak, Kamchadal, Ainu, Gilyak, Eskimo, and other peoples. It was formerly an accepted view that they represent ancient peoples driven back by later comers to the north-east of the continent; but there are grounds for arguing that they are related physically and culturally with the natives of north-west America, probably in respect of language also, and that they represent a recent backwash, not the primitive stock from which the American tribes issued. It must, however, be noted that the group seems to contain elements of very diverse origins, for while the Eskimo are very long headed, the Gilyak and other tribes are round headed. Generally speaking, they are peoples with flat faces, prominent cheek-bones, oblique eyes, yellowish-brown colour, lank hair, and sparse beard.

Palaung. People of Burma. Speaking a Mon-Khmer tongue and allied to the Wa,

they live on the Upper and Middle Mekong. They are a peaceable and industrious but uncouth and hypocritical people, short and sturdily built, with fair skins and eyes, grey or light brown being not uncommon. They have no facial resemblance to the Mon.

Papuans. Inhabitants of New Guinea other than recent Melanesian immigrants and pygmies, together with the Louisiade Islanders, and many Malaysian islands westwards from New Guinea as far as Flores. True Papuans appear to be dominant in the Aru group and perhaps in Flores; a hybrid type in Timor, the Kei group, Ceram, etc. The hair is black, frizzly and mop-like, but the beard is scanty or absent; the skin is deep chocolate-brown. There is a wide range in stature, and the skull is also variable, extremely long or, in areas of mixture, short. In temperament the Papuan is excitable and imaginative; he is not unintelligent. Although he reckons as an Oceanic negro, it must be remembered that his nose is large, straight, and generally aquiline, but blunt and with wide nostrils; it therefore departs considerably from the type of negro nose found in Africa.

Papuanian. General term for Oceanic negroes, including both Papuan and Melanesian, together with negritos and Tasmanians.

Papuo-Melanesian. Name given to the mixed peoples of the eastern peninsula of New Guinea and the islands beyond, who have been influenced by a relatively late Melanesian backwash. They are smaller and lighter-coloured than the true Papuan. The head is not so high, but brow ridges are more prominent, while the forehead is usually rounded and not retreating. Skin colour varies from light yellow to dark bronze, and for some obscure reason the lightest shades are always found among the women. The nose is generally smaller than in the Papuan, who has what is often called the Jewish type—long, stout, and arched.

Parsee. Originally a synonym for Persian but now the name of a religious sect, worshippers of the sun.

Pasuma. Sumatran tribe south of the Korinchi. They have, perhaps, been subjected to Javanese influence.

Pawnee. Tribe of Plains Indians speaking a Caddoan tongue who dressed the scalp-lock with grease and fat so that it stood up like a horn, whence their name. Religious rites, including human sacrifice, were observed in connexion with the cultivation of maize, and the morning and evening star were important in their beliefs.

Pepo or Pepowan. Name applied by the Chinese to the uncivilized tribes of the western plains of Formosa.

Permiak. Eastern Finnic tribe in the neighbourhood of Perm. They were originally on the Arctic seaboard, where Samoyed have now replaced them, for King Alfred speaks of Beorma, the Biarmians of the Norsemen. They are now much mixed with Russians.

Pigmies. Alternative spelling of Pygmies (q.v.).

Pisacha. Non-Sanskritic Indo-Aryan languages.

Plains Indians. Group of American tribes, originally dependent largely on the

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bison for food and clothing. Famous as workers in skins, they lacked basketry and pottery. They had their habitat in the plains west of the Mississippi. They took to the horse in historic times. The typical dwelling was the tipi, a tripod of poles covered with birch-bark or bison skin. Canoes were unknown, and they did not fish. The Sun Dance was a famous ceremony.

Plateau Tribes. Indians living in the interior of British Columbia. They make great use of salmon, deer, roots, and berries as food; their winter houses are half underground; highly developed basketry, but no pottery; clothing usually of deerskin, with skin caps for men, basket caps for women. The dog is used as a pack animal, but canoes are of little importance.

Poles. Inhabitants of Poland, speaking a language of the western sub-group of Slavonic languages. It is a matter of dispute what the original Slav type was. The matter is complicated by the fact that by the fifteenth century Poland was occupied by a people as round headed as that of Russia. In the present day there is in Poland a predominance of round heads with a strong element of people with heads of medium length in the north and north-west, where is found also the darker type; difference of stature goes in general with difference in social status, the peasant being short. In the Pinsk marshes is found a type with straight, light yellow, or flaxen hair with blue eyes, square cut face, and nose frequently turned up. This has been regarded as a distinct race by some authorities.

Polynesian. Mixed stock speaking Austro-nesian tongues, often with an underlying Melanesian stratum. It has been supposed that the Proto-Polynesian stock was Indonesian mixed with Proto-Malayan, and, drifting into the western Pacific, it imposed on the Oceanic negroes now known as Melanesians their language and some elements of culture. Later migrations colonised the east Pacific, possibly from Samoa. The typical Polynesian is tall, with a head usually long or medium, black straight or wavy hair, and light brown complexion. They are capable seamen, but the huge canoes of former times are no longer in use. They are on the whole indolent save where, as in the case of the Maori, the climate has favoured a more energetic type. They are dependent in most cases on agriculture. An analysis of their culture shows that more than one stream of migration has gone to make up the population of these scattered islets.

Portuguese. Inhabitants of Portugal who speak, together with the Galego of north-west Spain, a tongue belonging to the Romance sub-group of European languages. In general the population of Portugal is composed of the same elements as that of Spain, but the average skull is considerably longer, as there seem to be no pockets of round heads; the type is, however, by no means uniform, as a negroid skull is found in mountainous areas.

Prakrit. Non-Sanskritic language of the Indo-Aryan group, including Bengali, Hindi, and Hindustani, Punjabi, Gujarati, Marathi, Oriya, Sindhi, etc.

Pre-Dravidian. Name given to certain jungle tribes of India, the Sakai of Malaysia, the main element in the Australian aborigines, the Toala of Celebes, etc. The hair is wavy or curly and usually black, the skin colour dark brown, the skull very long (Vedda) or rather broad (Toala). As a rule these tribes have not advanced to the point of becoming cultivators of the ground.

Pschaws. Georgian people, taller and slenderer than the Grusinian and darkish in complexion, but often with grey or blue eyes. The face is rather sharp, but they are a dignified people, though lively in gesticulation.

Punan. Mild, unwarlike jungle tribe of Borneo, not unlike the Ukit.

Punjabi. Indo-Aryan tongue, spoken by the Sikhs and others.

Pygmies. Negrito of central Africa and the negrito of the Malay Peninsula, New Guinea, etc. It seems certain that these people are of mixed origin, for there is great variation in the physical characters of negritos. The negrito element among the Mafulu of New Guinea is dark sooty brown in complexion, while the Tapiro are at times yellow; the hair of the former is usually brown or black, but sometimes so light that it would not be termed dark in Europe. The negrito group is imperfectly known and scattered among Central African Bantu-speaking tribes; they are of very primitive culture, and depend wholly on hunting, but obtain other products by exchange from surrounding tribes, whose languages they usually speak. They are of very short stature, from 4 ft. 3 in. upwards, and differ from the negro in having a reddish-yellow skin and somewhat hairy body. Their noses are flat, but the skull is mainly of non-negroid type, being distinctly short, though in some groups long heads are in a majority, and it seems probable that there are in reality two pygmy types. It is probable that they are pre-negro, but practically nothing is known of a real pygmy language. They do not appear to be related to the Bushman, and differ from him especially in the strong projection of the lower part of the face.

Quiche. Tribe of the centre of Guatemala. They are rather below middle size, of yellow brown to copper in colour, with round full faces of mild expression. The eyes are black and small, with the outer angle turned upwards; the head is described as slightly conical. They are essentially agricultural.

Quichua. Indian tribe of Bolivia. They were ruled at the time of the discovery of America by the Inca, whose dominion spread over a wide area in Ecuador, Peru, Chile, etc. They are a short thick-set people, with heads of a rather striking shape, due to the custom of deforming them, which is still practised as it was in the days of the Inca. They are sometimes called Charca and are readily distinguished according to some authorities from the Aymara, as their features are less rugged and their character is gentle and more submissive. In Potosi they still dress as they did in the days of the Spanish conquest. They build huts of a distinctive character, grouped by fours, with a wall surrounding

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each group. They are of a rich olive brown, neither coppery nor yellow, heavily built, with broad shoulders and have large lungs, owing to the altitude at which they live. The head is long, compressed at the side with a bulging but somewhat retreating forehead. The face is large, round rather than oval, the nose long and aquiline and the chin short. Their faces are serious and rather sad; they are sociable, obedient, industrious and discreet, not to say secretive, of a hospitable nature and good to their children.

Quitu. Older of the two principal tribes of Ecuador, perhaps of Quichua origin.

Rajput. Tribe or caste of north India which claims to represent the Kshatriya of classical tradition. The pure-blooded Rajput delights in endless genealogies and ranks mankind according to descent; he has an exaggerated idea of the importance of ceremonial purity and a passion for field sports. Although they are supposed to be of one blood, the group seems to include many whose only title is the possession of land. But an infinity of social distinctions limits the choice of a wife; a man may not give his daughter in marriage to a man of a sept that stands lower than his own, and endeavours to marry her above her own position, but a man of a higher sept may take a wife from a lower one; the result of this is a superfluity of women in the higher septs which enormously increases the expense of finding a husband and encourages infanticide. In religion they are Hindus and employ Brahmans for religious and ceremonial purposes.

Romansch. Dialect of the Upper Inn and Upper Rhine, spoken in the Engadine.

Romance Languages. Tongues derived from Latin, including Languedoil (north French), Languedoc-Catalan (south French and eastern Spanish), Spanish, Portuguese-Galego, Italian, Romansch-Ladino and Rumanian.

Ronga. Tribe of south-east Africa, sometimes called Tonga.

Ruanda or Waruanda. One of the four privileged classes of the Batussi, not to be confused with the Warundi.

Rumanian. Inhabitants of Rumania, who speak a language of the Romance sub-group of Italo-Celtic tongues and claim descent from the Roman colonists of Dacia. If that account of their origin is the true one they have been subject to great vicissitudes, for the Goths and Mongolo-Turki peoples no less than the Slavs swept clean the area now occupied by Rumanian-speaking peoples, who must have been driven southwards and then at the break-up of the Eastern Empire forced northwards again to their former seat. The language has a somewhat composite character. Moreover, they seem to have been at the outset nomadic in their tendencies—a strange life for the descendants of Roman colonists. At present, therefore, their early history is shrouded in mystery. There is little information as to the physical characteristics of this people either for early or later times; they seem to be of the Alpine type in Moldavia, but this feature diminishes in the mountainous area of Transylvania and in Wallachia.

Rumanian. Language of the Rumanians and of the Armani (Aramani, i.e., Romans)

of Macedonia, who are nicknamed Tsintsars and Kutz-Vlachs. It is fundamentally Neo-Latin, but embodies Albanian and Slav elements.

Russians. The great mass of the population of Russia, with the exception of the Finno-Ugrian peoples. The Russian language belongs to the Slavonic group of Aryan speech. Russians fall into three main groups, all of which are of the Alpine type: Great Russians in the north, east, and centre; Little Russians, also called Ukrainians or Ruthenians, in the south; and White Russians in the west. The name Ruthenian is chiefly applied to the Slav of Galicia and the Bukovina, of whom the names Gorales, Huzules, etc., are also used. It seems likely that in the north of Russia, at any rate, the Lapp preceded the Finn and the Finn came before the Slav, whose expansion can be dated to the period between the sixth and twelfth centuries.

The people of Russia were, a thousand years ago, in the main dolichocephalic or long headed; in a few centuries there was a complete transformation and round heads were everywhere in a large majority; yet no one can say how this revolutionary change came about. It is even a matter of dispute whether the original Slavic type was long or round headed. For two hundred years the Tartar held the land in subjection; and the Tartar is of Mongoloid type, round headed; perhaps he may have had something to do with the change; but, unfortunately for this guess, the Mongoloid type hardly appears at all in the north and central Slavs. The Tartar theory may, however, hold good for the Ukraine, for in Kiev the round-headed type, some time after the sixth century, changed from the Alpine type to the Mongoloid type plus another constant element.

At the present day in Russia the people are mostly round headed; but in the Volga-Don area the head is of a middle type; this seems to point to Finnic influence, by intermarriage with Cheremiss, Mordvin, etc. A second similar area is that of the White Russians and most of Poland. Light eyes, especially towards the Baltic, are more numerous than dark; dark hair, on the other hand, is more frequent and darkness increases towards the south.

Ruthenes or Ruthenians. Slav people identical with the Ukrainians or Little Russians.

Sailau. Ruling class of the Lushai, whose name was at first used as that of the whole people.

Sakai or Senoi. Jungle people of the Malay Peninsula, assigned to the Pre-Dravidian stock. They stand about 5 ft. and have wavy hair, black with a reddish tinge, a broadish face and head, and a low, broad nose. They are largely nomadic and practise only a very primitive kind of agriculture, with the digging stick as their usual implement. As a refuge from wild beasts they sometimes build their huts in trees, but they also make square huts on the ground. As clothing they had formerly a garment of bark cloth, and, like the Semang, they make fringed girdles of a black thread-like fungus. They use the blow-gun, but

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have no canoes. Much of their food consists of jungle products. They appear to have only family property.

Sakalava. Tribe of western Madagascar. The name is taken from a small tribe of conquerors that lived on the River Sakalava. The Sakalava of to-day are made up of a number of different tribes and are regarded as falling into only two sub-tribes. They are dark-skinned, with long, frizzly hair, live on the plains in a relatively warm climate, and are more dependent on manioc than on rice.

Salish. Tribe of Plateau Indians in British Columbia. They are often known as Flatheads because, unlike surrounding peoples, they left their heads flat on top. War, slavery and the potlatch (a ceremonial distribution of gifts) were regular institutions among them.

Samaritans. Predominantly long-headed people of Samaria. They are tall of stature and show a large proportion of "Semitic" noses. In the hinterland of Palestine is found a strongly round-headed type, from which it is clear that they are of mixed origin.

Samoyed. Neo-Siberian tribe of the Arctic regions on both sides of the Urals. They and the Lapps, who are akin to them, are the only true nomads to be found in Europe. They are a sociable and laughter-loving people, of short stature and Mongoloid appearance. A Ugrian people, their name is a compound of *suoma*, a word of doubtful meaning, which enters into the name of the Finns (*Suomalaiset*). Their centre of origin was on the head waters of the Yenisei, whence they drifted northwards to the Arctic Ocean, and then westwards into Russia. They are a pastoral people with herds of domesticated reindeer on whose milk and flesh they live.

Santali. Dialect of Kherwari, one of the Munda languages which form part of the Austric family and are remotely allied to Mon-Khmer, Polynesian, etc., and still more remotely to the Indo-Chinese languages.

Sara. Important tribe near the Shari in the French Congo territory. They have receding foreheads, long, rather pointed noses and small eyes. They are a timid people who were much raided by Baghirmi, but are good and industrious farmers, men and women working together in the fields. They are called Kurdi by the Baghirmi.

Sarcee or Sarsi. American-Indian tribe of the Athapascan stock whose name is said to be derived from *Siksika* "sa arsi," not good. They were associated with this tribe at a remote period and their culture has been modified accordingly.

Sarts. Mixed people of Turkistan. In them are combined Iranian and Turkic elements, namely, the Tajiks and the Uzbeks; in physical type they resemble the former. They are successful cultivators of the earth, but their main occupation is commerce. They are Sunnite Mahomedans, and keep their women more strictly secluded than any other Turkic tribe. Their educational standard is not very high, and their idea of the world is that it is a plain surrounded by mountains. The name Sart is sometimes applied to the settled Kirghiz. The Sarts of Kulja are known as Taranchi.

Sasak. Aboriginal inhabitants of Lombok, Sunda Islands, which they call Sasak. They are Mahomedans, and quite distinct from the Hindu Balinese who conquered them early in the nineteenth century.

Scots or Scotch. In a general sense, the inhabitants of Scotland, almost Scandinavian in the far north, the Gaelic-speaking but probably pre-Celtic Highlander in the centre, and the Lowland Scot, probably Teutonic in the main. The prehistoric Picts of Galloway were overrun by a people known as Scots, who arrived from Ireland in historic times and established the Gaelic realm of Argyll. Other Picts, possibly different from those of Galloway, as they were red-haired, inhabited Buchan and the country to the south. A portion of the British kingdom of Strathclyde and of the Angle realm of Bernicia passed into the power of Scotland in the time of William Rufus; but it is by no means clear how the mass of the population was made up at that time. The English language spread gradually into Strathclyde and northward as far as Buchan.

Scythian. Supposed element in the population of India. It has been suggested that they were "Turanians," Iranians, Slavs, Germans, Mongols, etc.; the name seems to indicate a political unit of very mixed origin.

Scytho-Dravidian. Group of western India, including the Maratha Brahmans, Kunbi, and Coorgs. They are of medium stature, fair complexion, and broad head. It has been objected that the name of the group is ill-chosen, as there is insufficient evidence of Scythian immigration; moreover, the name Scythian does not bear a strictly defined meaning.

Sea Dyak or Iban. Proto-Malay people, originally resident in Sarawak, whence they have spread inland. As the Malays proper must have reached Borneo some five centuries ago, it seems that the Iban migration is earlier than this. They are short and have broader heads than other tribes, and their darker complexion contrasts with the cinnamon shade of the inland tribes, with whom they share their typical long black, slightly wavy hair. They prefer low land, and grow swamp rice, but also cultivate maize, sugarcane, etc. They are essentially agricultural, but as a former coast people devoted to raiding; they are warlike and addicted to head-hunting, and the Malay pirates gained their assistance by assigning to them as their share of the booty the heads of the slain.

Selung. Sea gypsies of Mergui, on the south coast of Burma, also called Mawken. Their language is supposed to be an archaic type of Indonesian. They spend their whole life upon the sea, living in dug-outs from 18 ft. to 30 ft. long, with a freeboard of 2 ft. or 3 ft. only. They live largely on fish, but exchange some of their produce for rice. During the heavy rains they go ashore and camp in temporary huts, but seldom stay more than a week in one spot.

Semang. Negrito people of the Malay Peninsula, also known as Pangan, Uday, Mandi, etc. The hair is short, black, and woolly, and the skin colour dark chocolate brown approximating to a glossy black, at times with a

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reddish tinge. They seem to stand about 5 ft. high. The nose is short and flattened, remarkable for its great breadth, which is indeed greater than the length in some cases. The lips are thick and the cheek-bones are broad. They are a nomadic people, living by collecting wild fruits and by hunting; very often they remain no more than three days in a place, but a few have taken to agriculture. They have no canoes, but drift down stream on rafts in case of need. Their faculties are developed mainly in the direction of the search for food and escape from their enemies; if they are hard pressed they will, it is said, stretch rattan ropes from branch to branch and pass over them when the distance is too great for a leap.

Semi-Bantu. Section of Sudanic languages which come near to Bantu in respect of syntax, but differ from it in the roots with which its vocabulary is connected. It uses either prefixes or suffixes, where Bantu uses prefixes alone. It includes the following groups: Coast and Senegal, Volta, Togoland, and Nigerian, and the Adamaua group of pre-Semi-Bantu also belongs to it. The Semi-Bantu languages stretch in a broad band, generally speaking, between the West Sudanic and the Central zones.

Semite. Term that is to-day almost synonymous with Arab, but is commonly applied to the Jews, who are, however, a mixed people. The typical Semite has a long head and a narrow, straight nose, with jet-black hair and regular features. From their original home in south-west Asia they have wandered both eastwards and westwards, especially into north Africa, where they found a kindred people, the Hamite.

Seneca. North American tribe whose name means "place of the stone," an anglicised atom from the Dutch of the Mohegan form of the Iroquois name, Oneida. The Iroquois tribes were second to none in statesmanship and military organization; cruel in war they burnt alive the women and infant prisoners; they were, however, normally kind and affectionate, full of sympathy for kinsmen in distress; their wars were primarily to secure their independence, and the Iroquois league was formed to prevent shedding of kindred blood and to promote peace. They were sedentary and agricultural, but built strong wooden castles of logs for defence.

Senufo. Important group of tribes, also known as Siena, south-west of the Volta group in the hinterland of Ivory Coast.

Serbs. South Slavonic people which crossed the Danube from the Carpathian lands some twelve hundred years ago. Included were also some Sorb (Wend) tribes from the Elbe, and on the Lower Danube were the Severenses or seven nations, also Slavs, so that the whole of the area from the Danube to the Mediterranean—some parts of Albania and districts near Constantinople excepted—became Slavonic. The Serbs are allied to the Croats.

Seri. American Indian tribe of the Californian coast, whose own name for themselves is Kun-kaak, or Knike. They are of splendid physique, the men standing about 6 ft. on an average, and the women 5 ft. 9 in. In colour they are bronze-black, and the hair jet-black

and long, growing tawny towards the tips. They are habitual rovers of incredible fleetness, outstripping a horseman, even when they are laden with looted meat, and are accustomed to chase birds on the wing. They have practically no tools, preferring teeth and nails. They are even more hostile to other Indians than to white men.

Shan. Southern Mongol people of Burma, China, etc. They speak a Siamese-Chinese language of the Tai group; Tai is, in fact, the Shan name for themselves, and means "noble," or "free." They first appear in history in Yunnan, south-west China, and two thousand years ago they began to enter Burma in small numbers; some five hundred years later they peopled the Shan States, to be forced westwards in the thirteenth century by the Mongols. They are generally of finer physique than either the Chinese or the Siamese, and lighter in colour than the latter. The head is finer than that of the Chinese, with horizontal, dark eyes and straight nose, with an expression recalling rather a Caucasian than a Mongolic people. They have everywhere kept their language comparatively unchanged; it contains less than 2,000 monosyllabic words, but each such word is modified by musical tones in such a way that the vocabulary is multiplied by five. They have four different kinds of writing, due to remote Hindu influence by Brahman and Buddhist missionaries, and this, too, has contributed to preserve their language from change. It is possible that there is a considerable Shan element both in the Chinese people and in the language. They are usually fairer than the Siamese and Burmese, and rather taller; the nose is small, rather than flat. In character they are mild and good-humoured, very abstemious as regards both alcohol and tobacco. Like the Burmese, they tattoo, and probably borrowed the custom from their neighbours. They are generous and hospitable, and if a house door is open, visitors may enter without being considered rude. They are often great gamblers, and will play for houses and children, or even the girl they are to marry; but it does not follow that she has to marry the other man if she is lost to her original owner.

Shawia. Berber tribe of the Aures highlands. These "Pastors" form numerous sub-tribes, all of which are said to claim Roman descent, and some still call themselves Rumaniya. A few Latin words like *kerrush* (*quercus*) still survive in their language. They belong to the Berber sub-group known as Djerba, characterised by short stature and roundish head.

Shawnee. Algonquian tribe that seems to have wandered far but was probably resident near the Ohio in the sixteenth century.

Shilh. Berber people of Morocco, who include the Rifi or Riff.

Shilluk. Tall, very long-headed negroid people. They live on the west bank of the Nile from Kaka, in the north, to Lake No in the south, and also on the east bank and the Sobat. They have, as a rule, coarse features and broad noses, but in the families of chiefs it is possible to find men with shapely features and thin lips, who may represent a

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conquering Hamitic stock. The Hamitic element in the Shilluk is at a maximum compared with the other Nilotes. Their territory is entirely grass land, and they are a cattle people who often do not grow enough dura to provide for their dense population. Their kings, who were regarded as divine, were killed as soon as they began to show signs of old age or ill health. They are allied to the Acholi or Gang and to the Lango of Uganda; it seems likely that their cradle land lay to the south of their present habitat. They call themselves Chol, which seems to mean "black." The average height of the men is 5 ft. 10 in., and they have a curious habit of standing on one leg with the sole of the other foot on the knee; they are lean, rather narrow-shouldered, and excellent runners. The nose is usually flat; they remove the lower teeth. They are a proud people, who feel dislike and even contempt for foreigners, but they are also frank and open-minded, brave in war, by no means idle, with plenty of intelligence.

Shilluk Group. Number of Nilotic tribes speaking languages allied to Shilluk, such as Anywak, Jur, Beri, Gang, or Acholi, Nyifwa, Lango, Alur, and Chopi.

Shoshone. Tribe of American Plateau Indians. Originally hunters, who did not cultivate the soil, they are allied to the Comanche. Some of this tribe hunted the buffalo, but others depended on fish, roots, and seeds. They formerly occupied Wyoming.

Shuwa. Pastoral people of Arab origin settled to the south-west of Lake Chad. The name is probably from an Abyssinian word sha or shoa, meaning pastoral. They are known to have been in Wadai five hundred years ago, and four sections reached Bornu a hundred years later, but these intermarried with the natives and are now merged with them. The present Shuwa arrived not much more than a hundred years ago. They are slight in figure, of fair complexion and warlike disposition, but intermingled with them are many of more negroid appearance, probably the descendants of slaves, who are born free.

Siak. Malayan tribe of Sumatra.

Siamese. Tai people of Indo-China, who received their culture from India through the Khmers of Cambodia. They are a good deal mixed with neighbouring peoples, but have a distinct type of their own, with narrow foreheads but broad faces and thick lips; the hair is black and coarse, but not thick. They are reputed to be gentle and charitable, of a happy, timid, thoughtless, and rather childish disposition; they are uneducated, judged by Western standards, and their daily life is full of irrational rites and beliefs grafted upon the Buddhism in which they profess to believe. They have a great horror of shouting and quarrelling.

Siamese-Chinese Languages. Stock of Tibeto-Burman.

Siberian Tartars. Mass of Turanian-Turkic peoples of different origins. Most of them call themselves Tuba, as do the northern Uriankhai, but the term is a vague one. The Russians give the name Chern or Black

Forest Tartars to the people who call themselves Iish Kysi, who are also termed Altaians. They are sedentary in any neighbourhood where they can practise agriculture; their religion is Shamanism.

Siberian Turks. Two groups of Turanian peoples, the Yakut in the east and a conglomerate known as Siberian Tartars north of the Sayan mountains.

Sihanaka. Tribe of the west of Madagascar. They were conquered by the Hova in the last century, when idols were introduced by the invaders. Living in country which is largely marsh, they are fishers and cattle-keepers, and reputed to be lazy; some of them in the rains, when the water rose inside the house, would build a raft inside which rose with them as the flood increased.

Sikh. Indian Plains caste, with a religion allied to Hinduism, which has its centre at Amritsar. They are usually Jats, an agricultural folk of fine physique, resolute, obedient, and self-respecting. The Sikhs provide some of the finest native soldiers in India, the profession of arms being hereditary with them, and they are lovers of games and athletics.

Sindhi. Language of the Punjab, allied to Lahnda. It belongs to the north-west branch of the Indo-Aryan languages.

Sinhalese. Natives of Ceylon other than Veddas. They began to come from the mainland in the sixth century B.C.

Siwash. Indian tribe of Vancouver I.

Slavonic Languages. One of the chief groups of Aryan tongues. It comprises three sections; eastern, including Great Russian, Little Russian (Ukrainian or Ruthenian), and White Russian; western, with Polabian, Wend, Czech (Bohemian), and Polish; southern, with Serb, Slovene, and Bulgarian.

Slovaks. Western Slav people. They formerly formed part of the Austrian Empire, but are now an element of Czechoslovakia.

Slovenes. Yugo-Slav people of Carniola, north of the Croats. The name is perhaps derived from slovo, speech, meaning the people who understand each other.

Sobo. Group of Edo tribes formerly subject to Benin. They live in the creek system of the Niger delta, but usually away from the immediate neighbourhood of the water, which is occupied by Shekri or Jekri, a tribe allied to the Yoruba.

Somali. Name given to an Hamitic tribe of the eastern horn of Africa, said to be derived from the words: so mal, fetch milk. They themselves distinguish two peoples in their land, the Asha or true Somali, with two great divisions, both claiming descent from certain noble Arab families, and the Hawiya, who are reckoned as pagans, but this distinction is religious, not racial. Some of the groups are said to be Semitic in type, though it is not clear what is meant; the type is very variable owing to Arab and negro blood. The hair is ringlety and not so thick as that of the Abyssinian and Galla; it is at times quite straight; the forehead is rounded and prominent, the nose straight as a rule, the head fairly long. Intellectually and morally, they stand lower than the Galla, owing to the greater influence of Arabs and Abyssinians.

Sorb. Alternative term for Wend (q.v.).

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South-western Tribes. Group of American Indian tribes characterised by dependence on agriculture, the use of masonry, the loom, pottery, etc. They domesticated the turkey, use a grinding-stone instead of a mortar, and men, not women, cultivate the ground and weave cloth. Their pottery is decorated in colour.

Soyot. Turko-Tartar people of the Sayan-Altai border country, probably no more than a sub-tribe of the Uriankhai.

Spaniards. Inhabitants of Spain, who, as a rule, speak Spanish but use Galego, a form of Portuguese in Galicia, and Catalan, allied to Provençal or southern French, in Valencia and Catalonia, while the non-Aryan Basque is spoken in the western Pyrenees. We know but little of the earlier population of the peninsula. In the Neolithic period the skull was everywhere predominantly long. In the Early Bronze Age the population of Granada was very mixed in type. It is probable that a long skulled type had reached southern Spain from Africa. In the early metal ages there came by sea to Huelva and other mines people of an Alpine type, lured by the mineral wealth; others came in from France at the end of the fourth century B.C., when Celtic speech seems to have been introduced; their union with the earlier Iberians originated the so-called Celtiberians. Before this time the Carthaginians had settlements, Cadiz being one of the chief, but it does not follow that they affected the racial type.

It is uncertain how far the Roman domination brought about any change, but when, in the fifth century, the flood of invasion from central Europe swept over the peninsula, the Nordic types included under the names Vandals, Goths, Suevi, etc., cannot have left the type unchanged, at any rate in the north and north-west. In the south the eighth century saw the coming of Berbers and related peoples from north Africa, who added other long-headed types. At the present day the Spaniard is, in the main, long headed, except in Huelva on the Gulf of Cadiz and in Cantabria from Corunna eastwards. The Spaniard is prevailingly and strongly brunette in complexion but fairer types occur also, especially in the north-west.

Stoney Indians. Same as Assiniboin.

Subuano or Subano. Indonesian tribe of the Philippines (Mindanao).

Sudanic Languages. Tongues of negro Africa other than Bantu. They fall into two main divisions: Semi-Bantu, which classifies its nouns by means of prefixes or suffixes according to no rule clearly defined at the present time, but which must have been originally connected with the meaning, one class being assigned to human beings, another to liquids, etc. The second group, held together by community in word roots, has no well-defined type of syntax; its members are often far nearer Hamitic forms of speech than to other Sudanic languages; in its most extreme form the Sudanic language is isolating and almost monosyllabic.

Suk. People of eastern Africa allied to the Nandi and Turkana, but of composite origin with at least two different elements. The name is said to be a Masai word; they call

themselves Pokwut. They fall into two sections, pastoral and agricultural, the former in the Kerio valley, the latter on the Elgeyo escarpment. They have been much influenced by the Nandi. Unlike the Turkana they do not seem to be very fertile, and children are often sickly. They are unintelligent, but honest, vain and exceptionally generous. The men wear no clothing at all and the women very little. In addition to the Hamitic element, they seem to have, like the Akamba, a short-headed type, which must represent the remnants of a pygmy stock.

Sundanese. Inhabitants of West Java, of much the same type as the Javanese proper, but slightly shorter.

Swahili. Bantu-speaking people of east Africa in the neighbourhood of Zanzibar, whose tongue has become the commercial language of much of east Africa. The word properly means "coast people," and connotes descendants of Arab settlers by native women of various tribes, chiefly Bantu. There is no uniform Swahili type; complexion and features vary indefinitely, even in one and the same family, one having woolly hair, another silky, straight hair. The Bantu groundwork of the language seems to have been Pokomo, but Arabic has largely contributed to its vocabulary; both sounds and grammar are much simplified compared with ordinary Bantu tongues.

Swanetians. One of the smaller Georgian peoples, whose history goes back thousands of years. There seem to be two types, one blond and light-eyed with a longish face, the other darker with a broader face. They differ from other Georgians in build and character, being less good-looking and appearing rude and sly.

Swazi or Waswazi. Section of the south-eastern Bantu-speaking peoples, closely related to the Zulu. They are often termed Kafirs, or Kafirs, from an Arabic word meaning "unbeliever."

Swedes. Inhabitant of Sweden, speaking a tongue of the Scandinavian section of Teutonic languages. From early Swedish graves we get both long and short skulls, the latter of Alpine type, but the long skulls are some of the Mediterranean type, some, on the other hand, lower in proportion to the height, these being the two elements from which the Nordic race has apparently been compounded. In Neolithic times we find relatively large numbers of Alpine and Mediterranean folk who are, curiously enough, less conspicuous in the Danish islands; it has been suggested that they came to Sweden by sea from the British Isles. With the coming of the Iron Age these types are displaced by a long-headed people with broad noses, which were at an earlier period prominent in Mecklenburg. As in the case of Denmark we have little information on which to go for the next two thousand years. In our own day the area north and west of Stockholm is one of the great reservoirs of the fair, long-headed, tall Nordic type; in southern Sweden long headed and round headed folk are about equal in numbers, and a darker complexion and hair usually goes with the shorter head. In the north of Sweden there

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is a strong Lapp element which no doubt goes back to very early times.

Swiss. Inhabitants of Switzerland, who speak as their mother tongue either German, French, Italian, or Romansch. They are short in stature and usually dark, but there are blonds in the open country between the Jura and the Alps. They are probably everywhere round headed, as they were from the twelfth to the seventeenth centuries.

Tagal. Tall, strong tribe of Borneo of predominantly Indonesian type.

Tagalog. Philippine tribe of the neighbourhood of Manila.

Tagbanua. Tribe of the Calamianes Islands in the Philippines. They are short, with abnormally long legs, black, frizzly or wavy hair, and short, flat nose. They are a docile and timid people, but excellent workers.

Tai or Thai. Large group of tribes of south China and Indo-China, who speak Siamese-Chinese languages. If we except a few unclassified remnants of tribes, and perhaps the Lolo, they seem to be the earliest traceable inhabitants, and began to move down from the Yang-Tse valley four thousand years ago. The largest tribe is known as Tho; they are of moderate height, with about 5 ft. 7 in. as a maximum; their hair is long and coarse, black to rusty in colour, the skin yellow, more or less deeply bronzed according to exposure. Their eyes are somewhat Mongoloid, but in the projection of the jaw and lower part of the face they present a feature incompatible with pure Mongoloid descent and suggestive of negrito influence. In youth the Tho is quick to learn, but in later life he becomes sluggish and lazy, a result due in part to the use of a special kind of tobacco. They live in pile huts.

Tajik. Tall, round-headed people of the east of Persia. They are mainly sedentary and agricultural, and divided into hill and lowland groups; the former are called Persivan ("of Persian speech") or Dikhan ("peasants"), while the latter are a Persianised people who originally spoke Galchic. The Tajik are probably the Dadicae of Herodotus; it is possible that they are mentioned by Ptolemy. They are tall and brown or white, with ruddy cheeks, black or chestnut hair, fair eyes, long, well-shaped nose, and oval face.

Talamanca. Tribe of Costa Rica, speaking a Chibcha tongue.

Tamil. Language of the Dravidian family, spoken in the south of India and the north of Ceylon. Some Tamil-speaking castes appear to be long headed like the Palli, Parayan, and Vellalla, while in others the round-headed type almost predominates. It is the oldest, richest, and most highly-organized of Dravidian tongues; the literary form is called Shen (perfect) and the colloquial Kodum (rude). Both Tamil and Dravidian are corruptions of Dranida.

Tanala. Madagascar tribe of negroid type who live in dense forests, whence their name. Arab origin has been attributed to their chiefs, but they do not differ in physical type from their subjects.

Tangut. Peoples of south-west China of several different types, some Mongoloid, some non-Mongoloid.

Tapiro. Negrito people of New Guinea, living at the source of the Mimika river. They are lighter in skin colour than the surrounding Papuans, some being almost yellow, and thus differ widely from other negrito peoples. In stature they range from 5 ft. to 5 ft. 4 in., and the skull is very variable in shape, a sign, as a rule, of mixed blood; the nose, too, is very variable in its proportions. Their pile dwellings are copied from those of their neighbours.

Tarahumare. Tribe of Mexico who live in the mountainous area of the north. They are of a light chocolate brown colour, and powerfully built.

Taranchi or Ili - Tartars. Turkic people who migrated to Russian Turkistan when Kulja passed under Chinese rule. They are close kinsmen of the Sarts, but give their women more freedom and are chiefly agricultural in pursuits. They are among the least Turkic of all Iranian Turks, and are now strongly Persianised. They are probably descendants of the old Uigur of eastern Turkistan and overlaid an originally Caucasian population with a culture of Perso-Hellenic type.

Tarasco. Tribe of Mechoacan, Mexico, who call themselves Purepecha. They are a brave and upright people in their natural state, but easily offended and unmanageable in their fury. With strangers they are reserved and suspicious, but kind and hospitable to each other. The women delight in ornaments of all sorts; they carry a child slung between their shoulders. The Tarascans make lacquer at Uruapan by cutting out the wood in the required shape and laying the lacquer on with the finger.

Tartar or Tatar. Term originally applied to a central Asiatic people now extinct. It has been transferred to the Western people known as Turks, and is applied collectively to the Turkish tribes intermixed with Mongols who have perhaps a strain of the old Tartar blood in them.

Tartar Languages. Group of Turko-Tartar, including Kirghiz, Bashkir, Nogai, Kuman, Karachai, Kara-Kalpak, Meshcherak, and Siberian.

Tasmanian. Extinct natives of Tasmania, related in certain directions to the negrito but not of pygmy stature. Half-breed descendants of the Tasmanians survived the last pure bred native, who died in 1877, and preserve to our own day in their descendants at times an almost pure type of this isolated and primitive people.

Tavastians. Western Finns, who call themselves Hemelaiset (lake people). They have rather broad, heavy frames, small and oblique blue or grey eyes, towy hair, and white complexions, without the ruddiness of the Germanic peoples. In temperament they are honest, but somewhat vindictive and sluggish.

Teda. Negroid people of the Sahara, north of Lake Chad in the Tibesti Range. They are practically the same as the Tibu and are related to the Kanuri, speaking a language of the same group. They are the Garamantes of classical authors. Mixed with the large negro factor is a short-headed element which may represent an earlier pygmy

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element. Though they are very black, they are non-negroid in respect of hair character, which is wavy or curly; their noses also are aquiline, and the lower part of the face does not project.

Tehuana. Zapotec tribe of Mexico, dwelling in Tehuantepec.

Tehuelche. Natives of Patagonia, renowned for their great stature, ranging from 5 ft. 8 in. to 6 ft. They subsist mainly on the flesh of the guanaco, but also eat horse flesh; they cultivate no vegetables. Their dwellings are leather or brushwood, and their characteristic weapons are lasso and bolas. The dead were buried in a sitting posture.

Telugu. Language of south India. It is spoken in the main by Dravidians under middle height with very dark skins and wavy or curly hair. Some appear to be long headed, but there are others with a strong, short-headed element.

Temne. Negro people of Sierra Leone. They speak a language of the coast group which has many words resembling those of Bantu languages geographically remote. They are a fairly tall people, lighter in colour than the Mendi and allied to the Landuman and Baga. They were one of the first tribes with whom Europeans came in contact and a detailed account of their religion has come down to us from the beginning of the sixteenth century. They live mainly on rice; their villages are exceedingly small, five hundred being a population of unusual size.

Tenggerese. Mountain people of east Java who differ from the Javanese in having long heads and broad noses, with wavy or even curly hair. They are perhaps descended, at least in part, from south Indian immigrants of the seventh and later centuries.

Thonga. Bantu-speaking people of Portuguese East Africa, on the Limpopo river; they are also called Gwamba.

Tibetan. A feature of the social organization of Tibet is polyandry; a woman is taken to wife by the eldest brother of a family, but he shares her with a number of other men who may be but are not necessarily brothers. This seems to be a result of the struggle for existence, making it necessary to limit the increase of population; it must, however, be remembered that the poor pastoral nomads of the northern steppes practise monogamy. The essential element in Tibetan religion is subjection to the priest or lama; lamaism has been imposed upon a form of Buddhism, and Buddhism itself is only a veneer upon more primitive pagan creeds. Tibetan worship is a mechanical system with the prayer-wheel as its main characteristic, the object of which is to baffle the evil spirits that belay man on every side. The Tibetan had been described as knavish, treacherous and subservient or tyrannous according to circumstances; but other observers display him as kind-hearted, affectionate and law-abiding. See Bhotia, Balti, Horsok, etc.

Tibeto-Burman Languages. Sub-family with three branches — Tibeto-Himalayan, Assamese-Burmese and Assamese-Chinese.

Tibeto-Himalayan Languages. Stock of Tibeto-Burman. It includes Tibetan, Himalayan, north Assam, Bodo, Naga, Kuki-

Chin, Meithei, and Kachin, through which a double line of relationship between Tibetan and Burmese can be traced.

Tiki-Tike. Pygmy tribe of the Upper Ituri, between the Congo and the Nile, the name being probably identical with that of the Atyo, usually known as Ba-Teke. They are nomadic and obtain from the Mangbettu or Momvu fruits, weapons and bark cloth in exchange for game. They live in the shelter of rocks.

Tinguian or Itneg. Pagan mountain tribe of north Luzon. They are head-hunters and cultivate rice.

Tlinkit. (1) American-Indian tribe of the west coast of Alaska. They are a tall, round-headed people of a pale-brown or yellowish colour, and, like the Haida, famous for the totem posts erected in front of their huts. (2) Group of tribes, also known as Kalosh or Kolush, on the islands and coast of north-west America. They depend largely on the sea for subsistence, but are also hunters. They are skilled in canoe building, in the working of stone, and in the making of blankets, etc.

Toba. Tribe of Bolivia, between the Pilcomayo and the Bermejo. They are tall and a little darker than the Chiriguano. They depend entirely on hunting and fishing.

Toda. Small tribe of the Nilgiri Hills. They speak a Dravidian language, and are of rather more than medium height, well proportioned and stalwart, with a narrow nose, regular features and an extraordinary amount of hair. The women are somewhat lighter in colour than the men, and are said to be of a warm copper hue. In the case of the great majority the skull is long or very long. The most important element in their life is the buffalo, which is tended by men; women are excluded from the dairy and even from the paths assigned for certain purposes such as the approach to the dairy for the man who goes to feed or milk the buffaloes. A woman has more than one husband, and they are often brothers; the one who performs a certain ceremony with a bow and arrow about two months before the child is born becomes the father for all legal and social purposes, of that child. In olden days it was the custom of the Toda tribe to kill female children, and it is to this that their marriage custom is no doubt due.

Tomak. Bulgarians who have embraced Mahomedanism.

Tomutes. Turkish people in the neighbourhood of Khiva.

Tonga. Bantu-speaking people who live to the west of Lake Nyasa. There is another people of the same name near Inhambane on the coast.

Tongkingese. Peoples of Tong-king fall into two groups, Annamese in the south, and a congeries of tribes in the north, including Tai, Man, Meo, Lolo, and the ancient La-tchi.

Topa. Name given to the Portuguese of Pondicherry.

Toraja. Wild tribe of Celebes. They are of varying complexion, some yellow-brown, others brown-black, and the hair is sometimes wavy; as the nose is broad and flat it is

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possible that there is a Mongoloid element superimposed on an aboriginal strain. They are described as simple, truthful, honourable and hospitable, patient in suffering, and grateful for kindness.

Tsu. Formosan tribe of the south central mountains. They were formerly head-hunters and still preserve the skulls in the communal house known as Khuva, which serves as a sleeping house for the young men. They are of a non-Mongoloid type, with long, straight hair and straight eyes; the lips are thin; they knock out some of their teeth.

Tuareg. Saharan people of Berber stock, known to the Hausa under the name of Asbenawa from the Asben oasis, which they invaded in 1515. Their own name for themselves seems to be Imoshak, and their language is Tamoshak. There is a considerable negroid element in the lower ranks of the population, but the Tuareg, who dominate the western and central Sahara, differ from the northern Berbers chiefly in respect of stature, which is extremely tall; in this they resemble the Nilotes and some of the Chad tribes.

Tugeri or Kaia-Kaia. New Guinea people noted for their head-hunting propensities.

Tukano. Tribe of the Amazon area, who are deadly foes of the Desana. A typical Tukano is round headed, with eyes usually horizontal and a good-humoured expression; the nose is broad with wide nostrils and the hair wavy and sometimes almost curly. Fishing is the chief occupation of the men, and the women cultivate the fields. They have an assembly house in which men and women take their meals, but at different times. In many places animal food is hardly used, but they are great frog eaters. Their language belongs to the Betoaya group.

Tungus. Neo-Siberian tribes allied to the Goldi, Manchu, Orochon, etc. They seem variable in type, being shorter and more predominantly round headed in the south; the hair is straight; the eyes are often without the Mongoloid fold. They are probably the same as the Tung-hu, of Chinese annals. The type has been described as essentially Mongolic, with some admixture of Turki characters, but little reliable information is available. They are daring hunters, cheerful even in the deepest misery, of gentle manners, proud and upright, obliging without being servile. They are for the most part Shamanists.

Turanian. Term used linguistically as an equivalent to Ural-Altaic; but also applied in an ethnological sense. The name Turan is Asiatic; Tura is mentioned in the Avesta, the sacred book of the Old Persians, where Tuirya is used of the countries now called Turanian, the people of which were enemies of Airya. Turan is one of the names applied to what is also called Tartary, though it is not known to the Asiatic Turks. Some philologists have spoken of a South Turanian group of languages, meaning thereby Tamulic, Malayic, etc.

Turcomans. Turki peoples of Bokhara, Khiva, and Persia together with a small number in the Caucasus. In religion they are all Mahomedans; linguistically they

belong to the Jagatai division. A large number are still nomadic horse breeders; they are forbidden to marry outside their own people, and, as there are more men than women, there are large numbers of bachelors, in some places they number twenty-seven per cent. of the population. In culture as well as physique they may be reckoned with the Iranians.

Turkana. People of east Africa on the west of Lake Rudolf. They are reputed to be the tallest of the human race. In one district they are said to average 7 ft. in height; the allied Suk do not exceed 6 ft. 6 in. They depend for sustenance upon fish to some extent, but are mainly a pastoral people. They seem to come near the Nilotic negroes in physical type; their language is classified as Niloto-Hamitic. They have a smaller non-negro element than the Masai or even the Baganda.

Turki. People of central Asia. Their stature is above the average, and they have a very round head, elongated oval face, eyes non-Mongoloid but with an external fold in the eyelid; thick lips, somewhat prominent nose. They are essentially nomadic; the Turk who takes to agriculture has been deeply modified by inter-mixture.

Turki or Turko-Tartar Languages. Of these there are three groups: Jagatai, Tatar, Turkish; the two former are more closely related to each other than to the third.

Turkic Tribes. Group including Yakut, Kirghiz, Uzbek, Turcoman, etc. They are of medium stature and yellowish-white complexion, with short high head, elongated oval face, straight and rather prominent nose. Probably they are allied to the Ugrian peoples.

Turkish Language. Speech of the western Turks, consisting of the following groups: Derbent, Azerbaijan, Crimean, Anatolian, and Rumelian, the last two constituting Osmanli.

Turko-Iranian. Group including Baluchi, Brahui, and Afghan, a broad-headed people with abundant hair and fair complexion.

Turko-Tartars (Russia). The following tribes come under this head: Kazan Tartars, Tartars of the Crimea and Taurida, Kirghiz, Nogai of Stavropol near the Caspian, Bashkir of Orenburg. It is possible that the Bashkir were originally a Finnic tribe who were later Tartarised.

Turks. This people may probably be identified with the Tu-kiu, whose name is mentioned in the sixth century; but three thousand years ago the Hiung-nu mentioned by the Chinese as their neighbours on the north-west must have been their ancestors. When the Great Wall of China was built more than two thousand years ago these Hiung-nu had to turn westwards. Soon after this most of the Turkic tribes of central Asia were united under the Hun-nu Empire; it is probable that Hiung-nu and Hun-nu are the same. They were probably the Huns of some centuries later who were on the Volga in A.D. 275, and ravaged Europe in the fifth century; another section advanced on India in the following century. The Hun-nu, who moved westwards, had as their chief element the On-Uigur. The Togus Uigur remained

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in Asia, and were subdued for a time by the Tu-kiu, afterwards assuming the leadership themselves.

Tuscarora (hemp gatherers). Important confederation of Iroquois tribes of North Carolina. The Tuscarora, in New York, are still governed by chiefs, who are, however, no longer responsible to the clan. Like other Iroquois, they traced descent in the female line and had also women chiefs. In olden times they stuck prisoners full of small splinters and set them gradually on fire. They were passionately fond of gaming.

Tush. Georgian people, mainly on the north of the Caucasus.

Twi, Agni-Twi, Tshi or Otyi. Group of tribes of the Gold and Ivory Coasts. They speak allied languages which show some signs of having been taken over by non-negroes. It is probable that they came from the east.

Tynjur. Name of a people of Nubia, and also of a section of Shuwa Arabs southwest of Lake Chad, who are, however, possibly not of Arab descent at all, though they speak Arabic. Tradition says that they came from Tunis, and they say that their forefathers were once rulers of Wadi.

Ukit. Tribe of nomadic hunters in Borneo. They are a slender, pale-skinned people, grouped in small communities, who live on what they can find in the jungle, and barter from friendly settled people iron implements, etc., in return for rubber and camphor.

Uled Nail or Ouled Nail. Aurea tribe of Berbers.

Ural-Altaic Languages. Family the existence of which is not universally accepted, including Mongol, Finno-Ugrian, Turkish, Manchu, and Samoyed.

Urdu. Form of Hindi that uses many Persian words and Persian script.

Uriankhai or Uriangut. Turanian Turks near the Sayan mountains. They are sometimes called Soyot, but the northern section call themselves Tuba. They seem to be a mixed people with much Mongol blood, but some authorities have classed them as Samoyed mixed with Turks. They are the most successful reindeer breeders known; some depend on hunting and fishing. They breed horse, yak, and reindeer for draught purposes in a way that suggests a combination of Mongol, Turk, and Tungus.

Uzbegs. Turkic people of Samarkand, Bokhara, etc., allied to the Kipchak of Ferghana. The Uzbegs are the ruling class of their land, occupying the same position as the Osmanli farther west. They seem to take their name from Uzbeg Khan of the Golden Horde of the fourteenth century, and are a mixture of Turkic, Iranian, and Mongol with some predominance of the former element. They are exchanging nomad life for a sedentary one, and their customary law is being replaced by written law. Though they make use of clay and wood houses, their old felt tents are still to be seen, especially in summer. They seem to have much in common with the Kazaks or Kazak-Kirghiz. They are probably peoples who escaped from Turkic rule in the thirteenth century to go back to a nomadic life; this drove them to constant war with the Mongols, who possessed

the steppes before them. There is a proverb, "Where the hoof of the Kataghan's horse arrives, there the dead find no grave cloth and the living no home." The Kataghan are a tribe of Uzbegs.

Vai. Tribe of the Mandingo group on the coast of Liberia and Sierra Leone. They possess their own system of writing, invented in the nineteenth century by a native. They are of the usual Mandingo type, but have a rather larger, short-headed element; in stature they are rather shorter; it is probable that they are mixed with tribes who previously occupied the coast area.

Vedda. Primitive tribe of Ceylon, classed with the pre-Dravidians. They stand about 5 ft. high, and have wavy, sometimes almost curly hair; the skin colour varies enormously from yellowish brown to deep brown-black. The head is long and narrow, and the nose only moderately broad, depressed at the root, and never really flattened. All trace of their original language has been lost. They adopted, in the first place, a primitive form of Sinhalese which, by paraphrases, was transformed into a kind of secret language, and now the archaic words are being replaced by modern Sinhalese. They are divided into wild Vedda, living in caves, village Vedda, and coast Vedda, the two latter having undergone considerable foreign influence. The coast Vedda speak of themselves as Verda. In temperament they are grave but happy, honest and hospitable; their only weapon is the bow and arrow, and the iron-tipped arrow is their only tool. The language is Sinhali, borrowed from their Tamil neighbours, but it is strongly modified; they have only one word to express number, and do their counting with sticks. Hunting, honey, and the cult of the dead are the three most important things for the Vedda, but the wilder sections put their dead in caves and simply abandon them.

Visayan, or Bisayan. Philippine tribe called Pintados by the Spaniards, from their custom of body-painting. They are probably of the prevailing round-headed type.

Vlach, Wallach or Wallachian. People of Wallachia. The word has been derived, without much evidence, from the same root as Wales, Walloon, etc., as applied to Celtic peoples by Slavs and Germans. There are also Vlachs in the population of Czechoslovakia.

Voguls. Ostyak name of a people who call themselves Manzi. They are a Ugrian people, closely related to the Ostyaks, of small stature and longish heads, with long, blond hair and grey or blue eyes, flat noses and round faces. They are a hunting people, melancholy, timid, and indolent in disposition.

Volta Languages. Group of languages of the Semi-Bantu zone, spoken in the northern territories of the Gold Coast and French Niger territory, including Mole or Mossi, Grunshi, Dagomba, etc. They fall into a number of sub-groups, and differ from the major type of Semi-Bantu tongues in using a suffix instead of a prefix in the noun classes.

Vonum. Group of uncivilized tribes in the mountains of central Formosa, where they

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often live at great elevations. They were formerly head-hunters; women carry burdens on their backs with a band over the head. Mongoloid traits are not conspicuous, and it is possible that they are primitive Indonesians.

Votyak. Eastern Finnic tribe which left the Urals about fifteen hundred years ago for their present home between the rivers Kama and Viatka. They are chiefly heathen, and worship Immar, god of heaven, to whom they still offer, it is said, human sacrifices. They are of short stature, with blue or grey eyes, a straight nose, and blond or red hair. They are not robust.

Wa or Vu. People of Burma, some of whom are head-hunters, speaking a Mon-Khmer language. They are short and broad, with bullet heads, square faces, and heavy jaws. The nose is on the whole prominent and very broad in the nostrils; the eyes are round and well opened, and the complexion is dark in the case of the wild Wa. They surround their villages with a rampart 6 ft. or 8 ft. high, with a ditch outside and a tunnel entrance. In character they are brave, energetic, and industrious, especially in cultivating the soil; beans are the staple food.

Wabanaki. North-eastern section of Algonquins, including Passamaquoddy, Penobscot, Abenaki, Micmac, and Delaware or Lenape.

Wadigo. One of the so-called Nyika tribes of the hinterland of Mombasa, related to the Wagirama, etc., and speaking a Bantu language. They are a shortish people, some men not exceeding 5 ft. 2 in., and it is clear from the variation in head shape that there is a distinct pygmy element among them.

Waganda or Baganda. Inhabitants of Uganda. The form Waganda is of Swahili origin. They vary greatly in features and build, some being thoroughly negro in type, others with faces that have been compared to those of Romans; some stand over 6 ft., others barely 5 ft.; the upper classes have silkier hair, but it is black and woolly in all; the complexion varies from copper-colour to jet-black. They have been called the most advanced of Bantu-speaking tribes, are careful of their appearance and of their homes, courteous in manner, and hospitable to guests. Unlike other Bantu-speaking peoples of eastern equatorial Africa, they neither knock out teeth nor mutilate their person in any way; they do not even pierce their ear-lobes. They are divided into a great number of clans, which appear to differ from each other in build or in features, so that it is possible to distinguish at sight members of certain clans, though they have been intermarrying for ages. The Uganda house differs in type from that of any other people of negro Africa, with its lofty roof and vast framework of palm midribs or sticks extending right down to the ground, with openings cut away to serve the purpose of doors in front and back.

Wageia. Bantu-speaking people of the south-east shore of Victoria Nyanza. They are remarkable for their finely developed figures, and appear to have a Nilotic element in their blood. The men go completely naked, but wear large straw hats with great tufts of feathers in them.

Wahabi or Wahhabî. Mahomedan community of Nejd, named after Abd el Wahhab. They have representatives in Mesopotamia, India, and Africa.

Wahehe. Mixed people of Uhehe, East Africa. They are composed of the remnants of tribes conquered in the nineteenth century by the Wahehe proper. Tall, with regular features of non-negroid noses and strikingly light complexion, they are brave and terrible warriors, and take their name from their war-cry, "Hehe, he, he!" Burton saw a tribe whom he calls Wahehe, but they do not appear to be the same.

Wahima. Negroid people of Uganda. Usually tall and long headed, with small hands and feet, they have sometimes almost European features and differ from the average negro tribe in the length of the neck, but their hair is hardly distinguishable from that of the pure negro. They are the aristocracy of Unyoro, the cattle herdsmen of Uganda. The form Bahima is more correct than Wahima, Wa being the Swahili form of the plural prefix.

Walloon. (1) Number of dialects of north French, spoken in the southern part of Belgium; (2) the name of the people who speak Walloon. There is a Walloon element in the population of Kent. The people of the Ardennes plateau are just under medium stature, dark complexioned, and on the whole short headed; the same type, but with a more pronounced shortness of head, is found in some of the coastal provinces of Holland; even in Friesland the same type is found. The earliest remains, of the Old Stone Age, show a long-headed people, who were replaced in the Neolithic period by a short-headed people which does not seem to have been identical with the Alpine stock of central Europe. Belgium thus formed a notable contrast to both France and the British Isles, and it seems likely that this stock explains the head shape of the people of the Ardennes.

Wambutte. Pygmy tribe of the Ituri Forest, Belgian Congo.

Wandorobo or Andorobo. Nomadic people of the Masai country, who have attached themselves to the latter as helots. They speak a dialect of Nandi, but their physical type shows them to be of very mixed descent. They tend towards short stature, and in facial type some seem to resemble Bushmen, whose kinsmen they may be. Their name is Masai, and means "poor." They call themselves Asa.

Wankonde or Nkonde. Bantu-speaking people at the north end of Lake Nyasa, whose name seems to mean "people of the plain." They include the Awakukwe, Awawiwa, and other tribes. They assert themselves to be nearly related to the Wamaraba near the coast. They are very dark and usually tall, but there seems to be a tendency to bowleggedness among them. They lead an easy life, and both men and women are said to be comparatively good-looking. They are cheerful, harmless, and intelligent, but superficial and unreliable. They cannot be called lazy, though they are indisposed to exert themselves for gain.

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Wanyamwezi. Tribe of Uganda made famous by the travels of Livingstone. The name means "children of the moon."

Wapisiana. Savannah-dwelling tribe of Guiana, speaking an Arawak language. They are taller than most tribes, with refined features. They are great traders, and in their canoes they use a peculiar form of paddle with perfectly circular blades.

Wapokomo. Bantu-speaking tribe of the Tana valley in the north-east of British East Africa. They are cultivators of the soil and also hunters and fishermen; they seem to be related to the Wasanye, for both tribes bury their dead in the forest instead of following the usual Bantu custom. They seem to be of mixed origin, and even in the same family children vary in colour from black to "red."

Warramunga. Central Australian tribe living in the Murchison Range. Both men and women are considerably taller than in the Arunta tribe to the south. A feature of their customs is the practice of pulling out the hair on the forehead and upper lip.

Warrau or Warraw. Coast people of Guiana, forming an independent linguistic group; they are short and, though thick set, their muscular development is not great. They lived in the mud and were essentially a dirty people. They practise plurality both of wives and husbands. They were the great canoe builders and formerly lived in pile dwellings and even now, after their removal to higher ground, the old custom is kept up.

Wasania or Wasanye. Tribe of British East Africa. Though possibly not allied to the Pokomo, they have some customs in common with them. They live on the middle Tana and support themselves by hunting and fishing.

Watuta. Name of the Angoni (q.v.).

Waunga. Negro tribe of the swamps south-east of Lake Bangweolo, Central Africa.

Wayao or Yao. Finely built Bantu-speaking tribe of Rhodesia and British Central Africa. Their original home was in the Unango mountains. They are a tall people, with heads that seem round compared with the Anyanja.

Waziba or Baziba. Bantu-speaking people of the west shore of Victoria Nyanza. They are industrious, good humoured, and happy, of remarkably good physique, and simple in their requirements. They wear a curious costume of fibre threads and are also remarkable for their method of burying their chiefs, who are placed standing in a deep narrow pit, with the head peeping above ground. The head is watched by sentries for two months and then pushed down into the earth. Unlike most negro peoples, they care little for music and dancing. In olden days no man was allowed to wear a beard.

Wazir or Waziri. Mahomedan people on the frontier of Afghanistan. Living in wild and inaccessible country and giving continual trouble, they have plenty of cattle, but cultivate only strips of soil along their mountain streams. They are related to the Afriki, and belong to the Pathan group who talk Pushtu.

Welsh. Inhabitants of Wales descended from Welsh-speaking ancestors. In the moorlands we find dark, long-headed people, of

average stature and ruddy complexion. In parts of south Wales is found a powerfully-built stock, with broad heads and faces, square jaws, and dark complexion; another type, dark, bullet headed, and thick-set is found in the Montgomeryshire valleys. Finally, there is a fairer type found in Pembrokeshire, on the borders much taller than the other types, and a darker variety along the cleft from Bala to Towyn. In general, however, there is not so much racial difference between England and Wales as is commonly supposed. The Welsh language does not date back more than some two thousand five hundred years. *See* English.

Wends. Slav people of the Lausitz in Germany. They have been sometimes confused with the Veneti; their name has not been explained, but it has been suggested that they inherited it from the Venedi, who were on the Vistula some time before the Christian era. They are also termed Polabs, from po, by; Labe, Elbe.

Wepsian. Language spoken on Lake Onega, in the government of Olonets and elsewhere. They are called Chuds by the Russians, and further south Chuhars, but these are used of various Finnic peoples. Wepsian is a name taken from the Novgorod people of this language. They leave agriculture to the women and children; some men occupy themselves with fishing, but they are by preference journeymen masons. Their life is exceedingly primitive; the whisk is used in the place of the churn, which is unknown; there are no spinning wheels, and the canoes are dug-outs propelled by a single oar. The word Chud applied by the Slavs to the Finns is said to mean giant as well, and we may perhaps see in them the tall people who in the Norse Eddas are called Jötuns.

Worgaia. Australian tribe of the Central Group, located to the east of the Warramunga.

Wyandot. Synonym for Huron.

Yakut. Turkic tribe of eastern Siberia. They are dependent on the reindeer, but have to supplement this means of subsistence by fishing, etc., as their pasture area is limited.

Yami. Inhabitants of a small island south-east of Formosa. Described as a mixed people with some Malayan elements, they do not stand more than 5 ft. 2 in., and are yellowish-brown in complexion. Some are of Malayan type, others show negrito traits, but the hair is not frizzled. Their boats are said to have a close resemblance to those of the Solomon Islands, and this suggests some strain akin to the people who imposed on the inhabitants of Melanesia the language of Indonesian origin spoken to-day. The head varies from very round to very long.

Yaqui. Important section of the Cahita tribe which dwelt on both banks of the Lower Yaqui, Mexico. They belonged to the Pima family and were allied to the Maya, though the two tribes were not on good terms. They seem to be an industrious people and are employed as farm labourers and sailors; they are good pearl divers; on the other hand, they are given to alcohol, gambling, and stealing. In 1903 they numbered about 20,000; their present numbers are unknown, as in 1906-7 the Mexican government planned

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to deal drastically with the hostile Yaqui and deported thousands of them to Yucatan and Tehuantepec, where a changed environment is likely to have affected the deportees.

Yezidi. Short-headed people of western Kurdistan. Often with straight hair, much hair on the face, a very short high head, swarthy white skin and a narrow, generally aquiline nose, they are allied to the Kurds and are noted for their devil worship and their cult of the peacock.

Yao, Wayao or Ajawa. People of Nyasa who originally lived nearer the coast but were driven away by tribes coming from the north. They are of better physique than their Anyanja neighbours, but vary considerably in height, some being over 6 ft. They have a great reputation as strong carriers. The women wear a ring in the upper lip, a custom borrowed from the Anyanja, who have now given it up.

Yolof, Jolof or Wolof. Sudanic-speaking people of western Africa between the Senegal and the Gambia. They are tall and extremely black, but very good-looking.

Yoruba. Originally the name of a single tribe of an allied group, to all of which the name is now applied; Egba, Jebu, etc., are sub-divisions. They extend from the sea coast to the Middle Niger and differ from surrounding tribes in their tall stature and comparatively slender build. They number about 2,000,000 and are great traders. The Yoruba country is remarkable for its large towns, some of which are said to have nearly 250,000 inhabitants, and for the absence of dialects in the language. They have tribal heirlooms in the shape of bronzes that can be shown to be two thousand five hundred years old. Secret societies play a very important part in their life. They are also known as Nago or Aku.

Yuracare. South American Indian tribe to the south of the Moxos. Their name means "white"; they are of light colour with a yellowish tinge, of tall stature with an average of 5 ft. 6 in., oval faces, and small horizontal eyes.

Zapotec. Mexican tribe which, at the time of the Spanish conquest, occupied the present state of Oaxaca on the Pacific side. They are, as a rule, markedly short headed.

Zulu or Amazulu. Bantu-speaking people of south-east Africa. Arriving in their present location at a comparatively recent date, coming from the north, they developed some marked peculiarities of language. The Zulu were an exceedingly warlike people of splendid physique. At the end of the eighteenth century they were a small tribe, which was united by a famous chief named Tshaka with the Abatetwa, and soon turned into a people organized for war. Tshaka drove the Basuto into their mountain home.

Zuni. Pueblo tribe of the south-west area of North America.

Zyrians. Finnic people of moderate stature, with round heads, straight noses, and blond or chestnut hair. They are of strong and graceful build and have the reputation of being skilful and unscrupulous traders.



FINE ASIATIC WOMANHOOD

As the Caribs shown in page 5326 may be regarded as perhaps the finest type surviving of the old American strain, so the Bugis of the island of Celebes now represent the Malayan stock at its best

Photo, S. P. Lewis

DISTRIBUTION OF RACES

By Professor G. Elliot Smith, F.R.S.

The ethnographic atlas to which this article serves as an introduction has been edited and revised by Professor G. Elliot Smith, F.R.S., with the assistance of Dr. Charles Hose, to enable the reader to see at a glance the disposition and boundaries of the nations and the distribution of the various branches of the human family. As many ethnographic problems still await solution and many races are mingled, the delimitation cannot be absolute; but this atlas and Mr. Northcote W. Thomas's Dictionary of the world's races together form the handiest and most comprehensive conspectus of the peoples of all nations ever compiled.

IT is impossible to represent upon a map the exact geographical distribution of the members of the different human races with even an approximation to accuracy. For there has been racial admixture in every region of the world; and in most regions, especially of Europe, Asia, and America, the mingling of people of different racial origins has been so widespread that, in the case of any individual, only rarely is it possible to state that he belongs wholly to a definite race.

Hence, in the maps that are submitted here, racial boundaries are shown in Africa and some of the outlying areas in Asia and America; whereas in Europe and the greater part of Asia and America the distributions are based mainly on language, and in some cases on more or less arbitrary political subdivisions.

Racial Distribution and Language

Ireland affords an example of the latter. So far as the racial ingredients of its population are concerned, Ireland should not be differentiated from Britain. Then, again, the vast majority of its people use the English language, so that, if chief importance is assigned to the linguistic factor in plotting out the distributions, only certain very limited areas in the west where Erse is spoken should be distinguished from the English-speaking area which forms the bulk of the island.

In the map, however, neither racial nor linguistic considerations are given chief consideration, but the political subdivision into Northern Ireland and

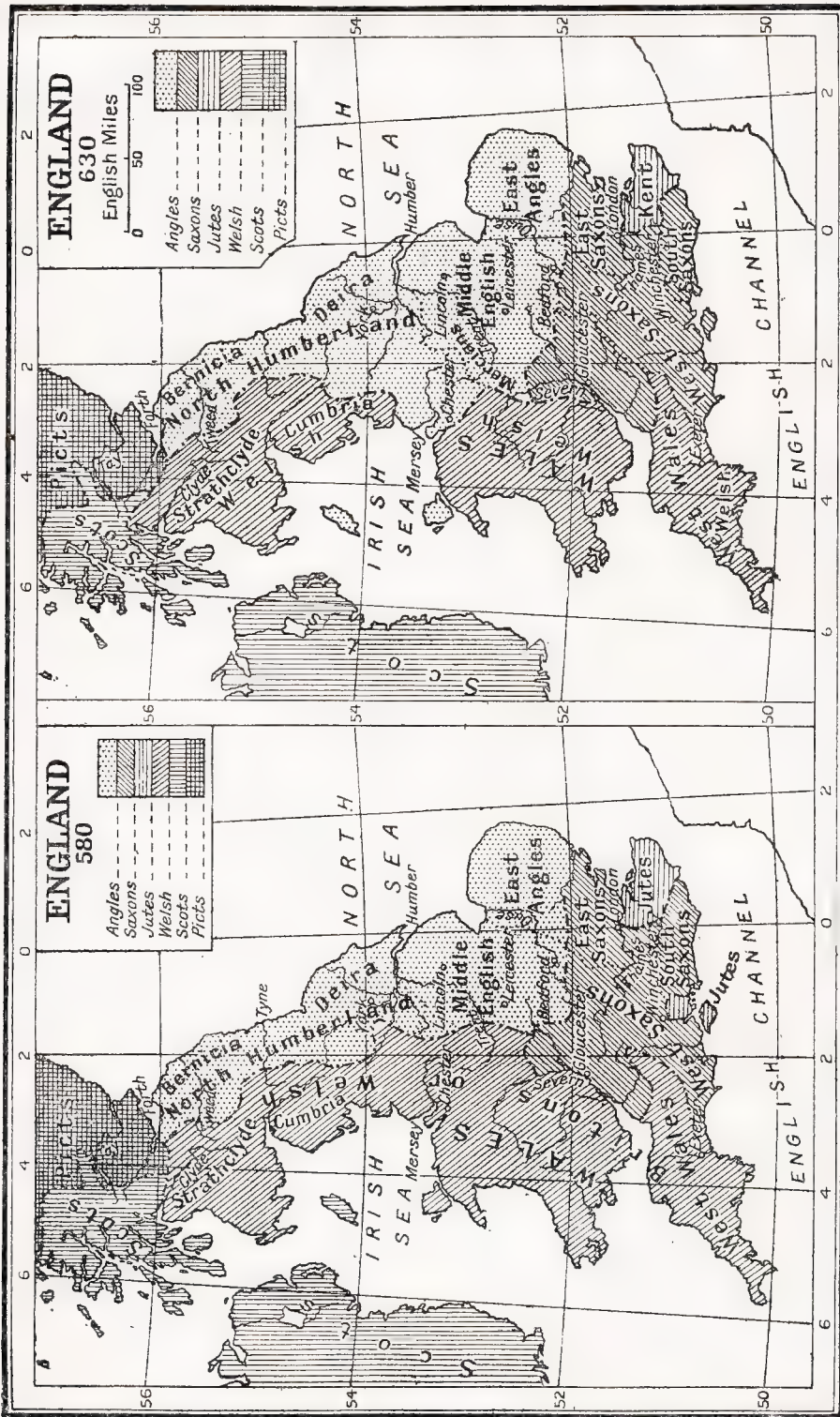
the Free State is roughly indicated. There is a certain measure of justification for this procedure, as it emphasises the essential kinship of the people of Ulster with the southern Scottish population.

The population of Europe, to which the misleading name "Caucasian" is sometimes applied, is composed mainly of three races; and although it is improbable that any of these three originated in Europe, the distinctive names Nordic, Alpine, and Mediterranean, usually applied to them, refer to their geographical location in Europe.

Ancient Nordic Colonies

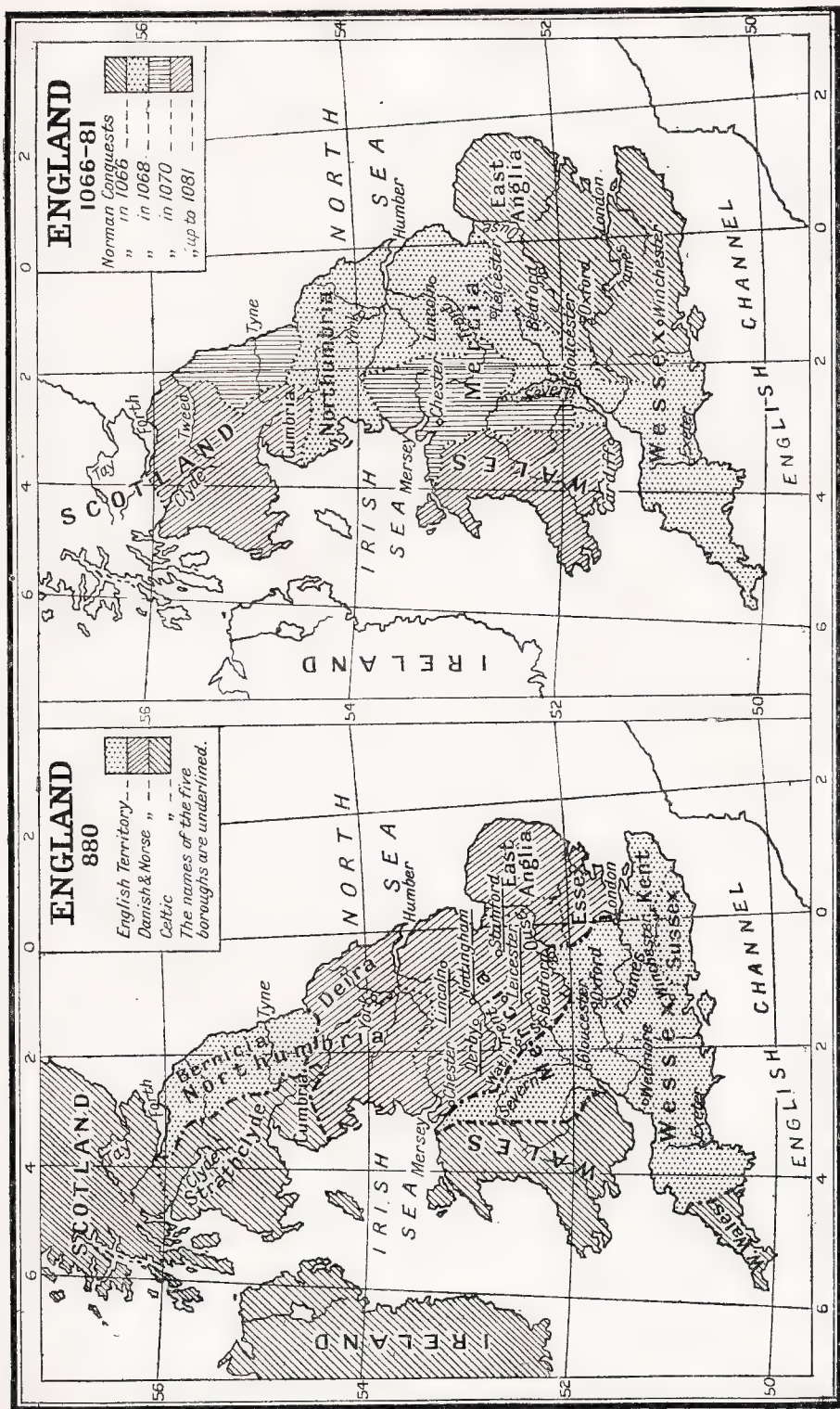
The range of each of these races, however, extends far beyond the limits of Europe. The Nordic race is characterised by fair hair and blue eyes, and is found in its purest form in Norway, but it is also the obtrusive ingredient in a large part of the population of the British Isles, Northern Europe, and certain regions of north-western Asia; but ancient colonies of this race are found in most parts of Europe and the northern and western parts of Asia, as well as in North Africa; and in modern times a large part of the European populations of North America, Australia, and New Zealand belongs to this race.

The Mediterranean race has occupied the coasts of the Mediterranean Sea, European, Asiatic, and African, since prehistoric times, but it also enters largely into the composition of the population of western Europe and the British Isles and is the main element in the Iberian and Italian peninsulas. But



BRITISH RACIAL ORIGINS SHOWN IN HISTORICAL MAPS: THE WESTWARD ADVANCE OF THE ANGLO-SAXONS

On the left, the map of England shows the invading races, Angles, Saxons, and Jutes, with a firm footing in the east of the country, the result of 130 years of conquest. The map on the right shows England at the period when Northumbria, in consequence of Edwin's victories, was the dominant kingdom



ANGLO-SAXON CESSION OF ENGLAND, TEMPORARILY TO THE DANES, THEN PERMANENTLY TO THE NORMANS
 On the left is shown the division of England between the Danes and the Anglo-Saxons, as fixed by the treaty between Alfred the Great and Guthrum; the Danes securing the north-eastern portion of the land. The map on the right shows successive stages in the conquest of England by the Normans under William I.

Distribution of Races

it is also the chief ingredient in the population of northern and north-eastern Africa, of Arabia, southern Persia, and the so-called Dravidian people of India, while, with considerable admixture, it is also found in Indonesia and Polynesia.

Alpine and Mongol Races

The Alpine race is found not only in the region of the Alps, Switzerland, Savoy, northern Italy, Tyrol, etc., but also in southern Germany, Brittany, the Balkan Peninsula, Russia, Asia Minor, Syria, Turkistan, etc.; and as an element in the mixed population of most parts of Europe, Polynesia, and America (both ancient and modern). The Turkic people, which used to be included in the Mongolian race, really belongs to the Alpine race, and such Mongolian traits as individual members of this people reveal are the result of intermingling with Mongols.

The Mongol race includes the Chinese, Tibetans, Gurkhas, the Burmese, Siamese, Annamese, Malays, the Mongols, Manchus, Koreans, Japanese, and such Siberian tribes as the Tunguses, Kamchadals, Koryaks, Chukchis, and Yukaghirs; but the Yakuts, Ostyaks, Samoyedes, Finns, Lapps, Kirghiz, Uzbeks, Turcomans, Turks, Bulgars, and Magyars, in spite of frequent admixture of Mongolian blood, really belong to the Turki branch of the Alpine race. The American Indians were derived from a primitive branch of the Mongolian race with a not inconsiderable admixture of Alpine (Turkic) blood.

Colour Schemes of the Maps

In the map of Asia the regions occupied by the Tamils in southern India and Ceylon, and the Telugus, Gonds, and Santals in India, are represented as a uniform dark sepia colour called in the key Dravidian. The chief ingredient of the people who speak the Dravidian language in India (and the same tongue is spoken by the Brahmins in Baluchistan) belongs to the so-called Mediterranean race intermingled with a minority of

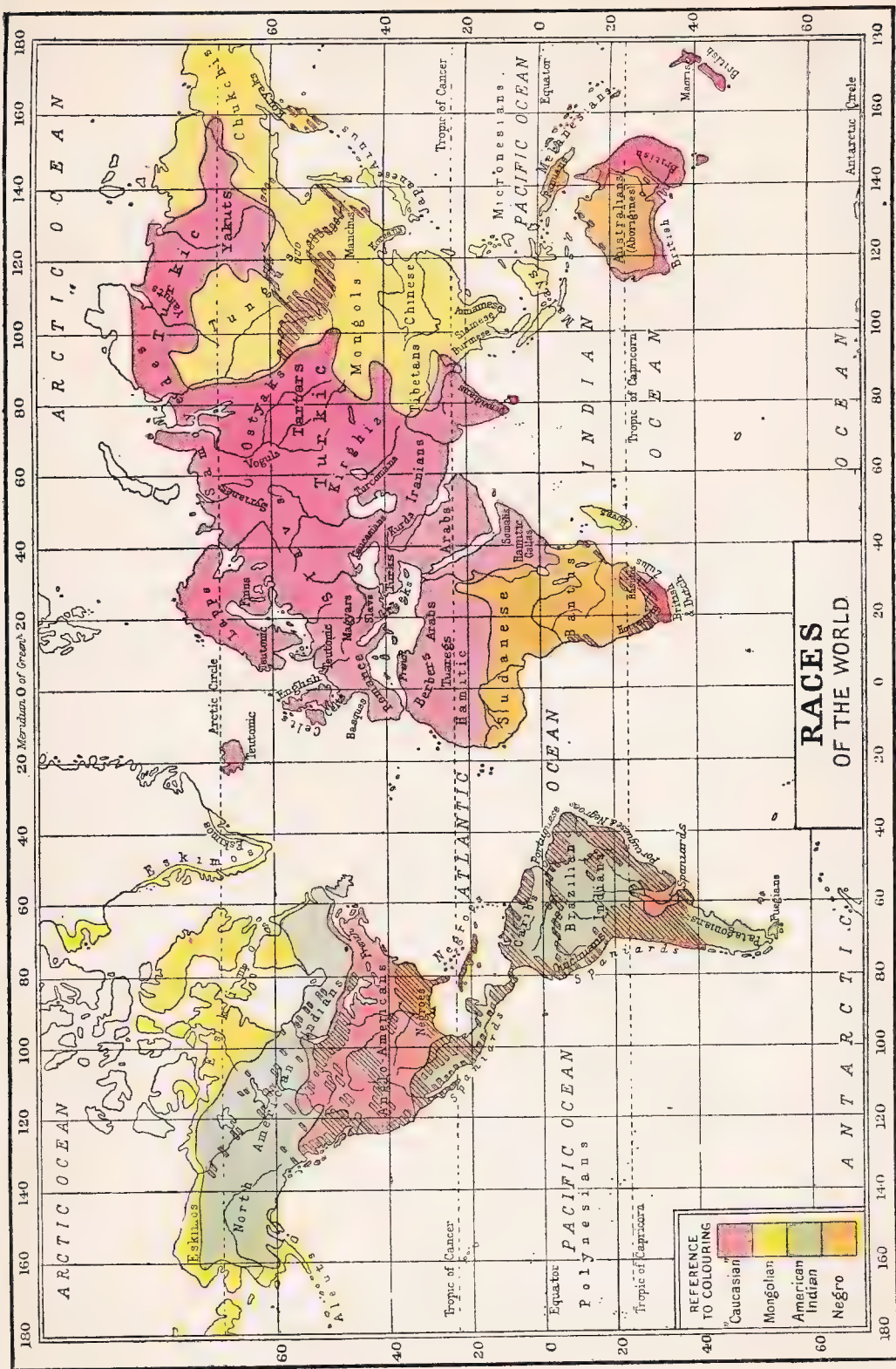
Proto-Australians and negroes. The Proto-Australian element predominates in some of the jungle tribes of southern India, in the Veddas of Ceylon, and in some of the peoples of the Malay Archipelago; but the aboriginal population of Australia includes the vast majority of this most primitive race of the human family.

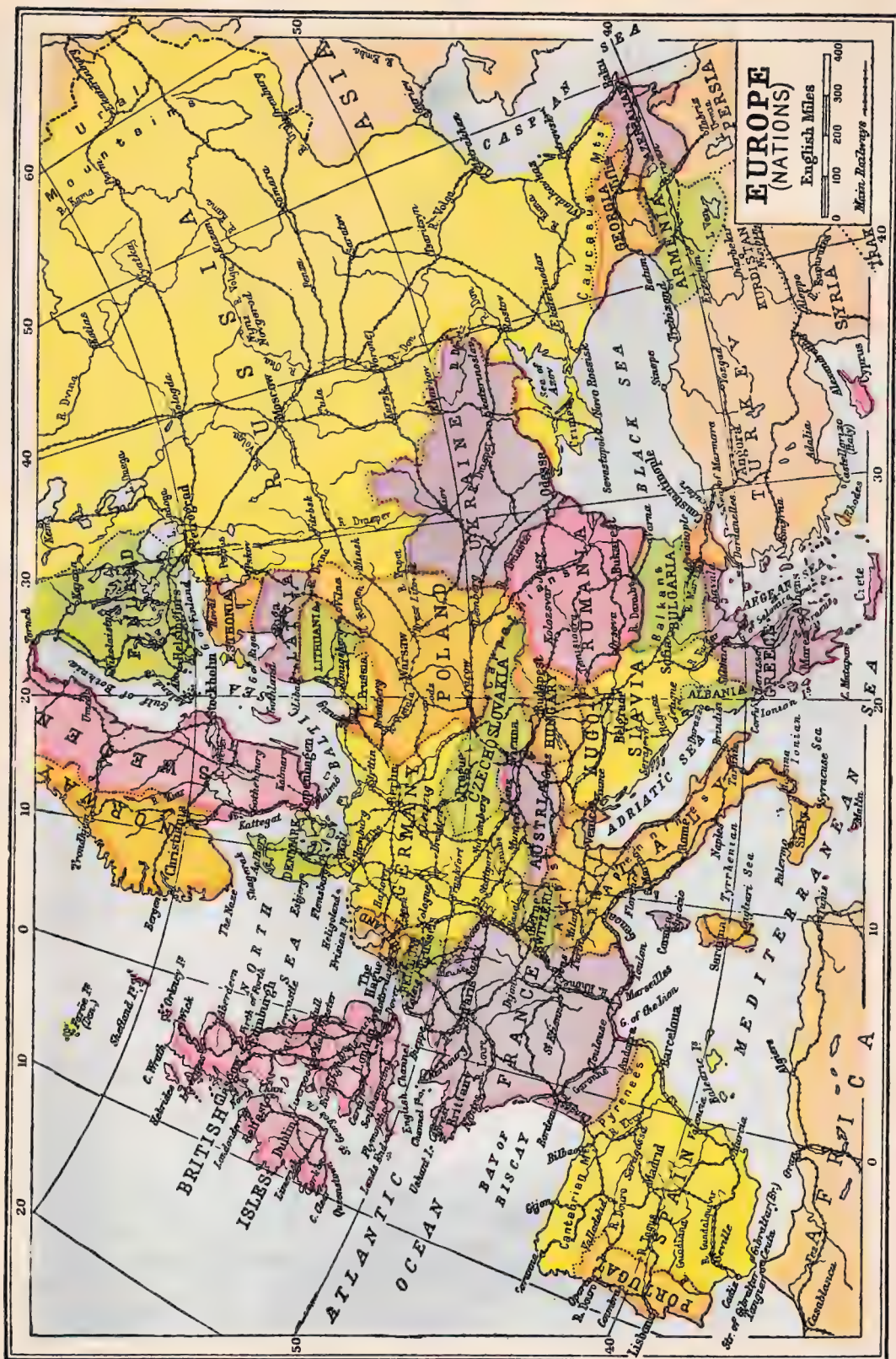
The black population of southern India, however, probably contains a definite strain of negro blood, of both the pygmy and taller varieties. For the negroid population of Melanesia, New Guinea, the Philippines (Aetas), Malaya (Semangs), and the Andaman Islands perhaps made their way from Equatorial Africa, the probable home of the race, to these eastern centres of colonisation.

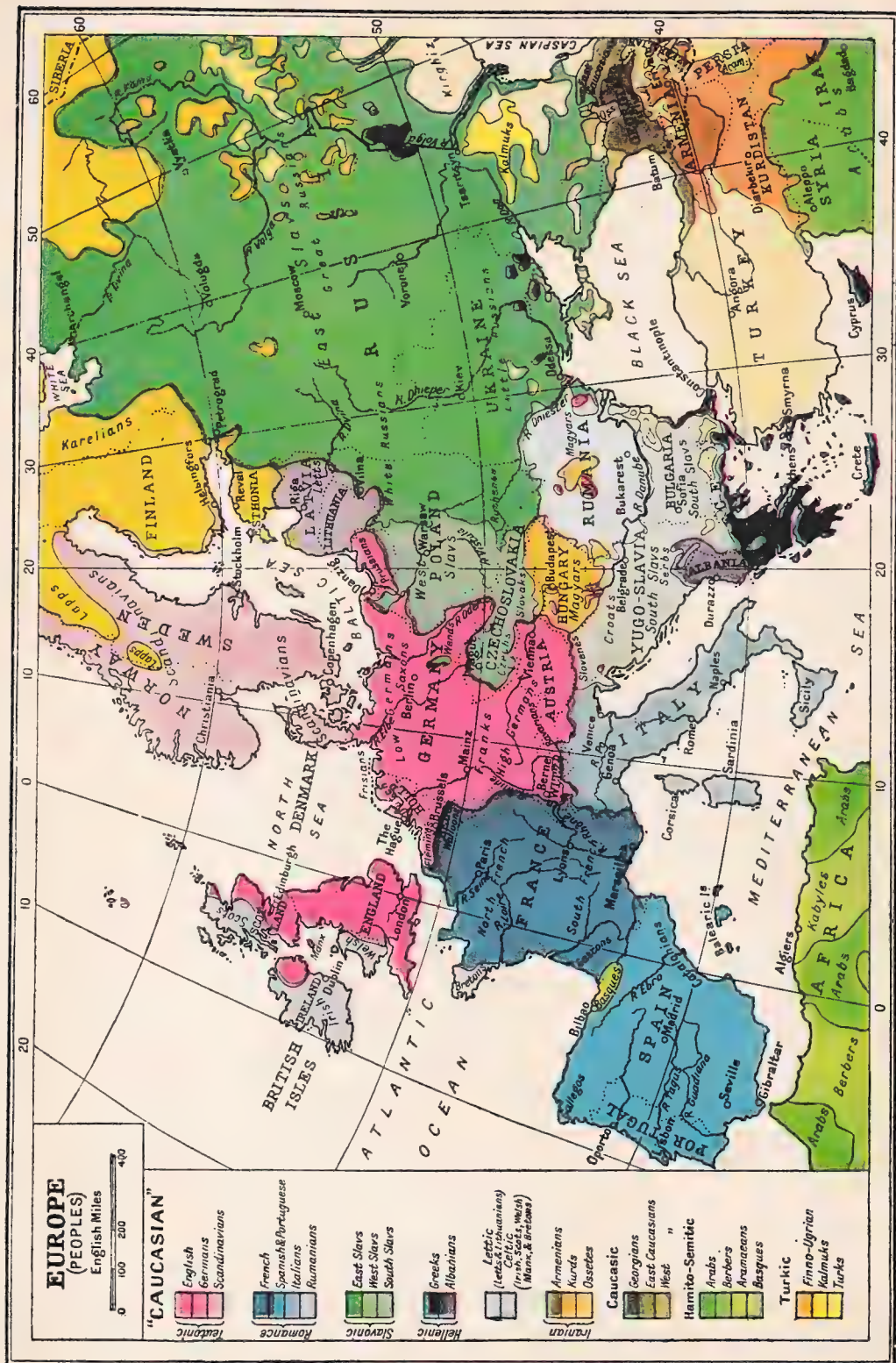
Africa, Asia, and America

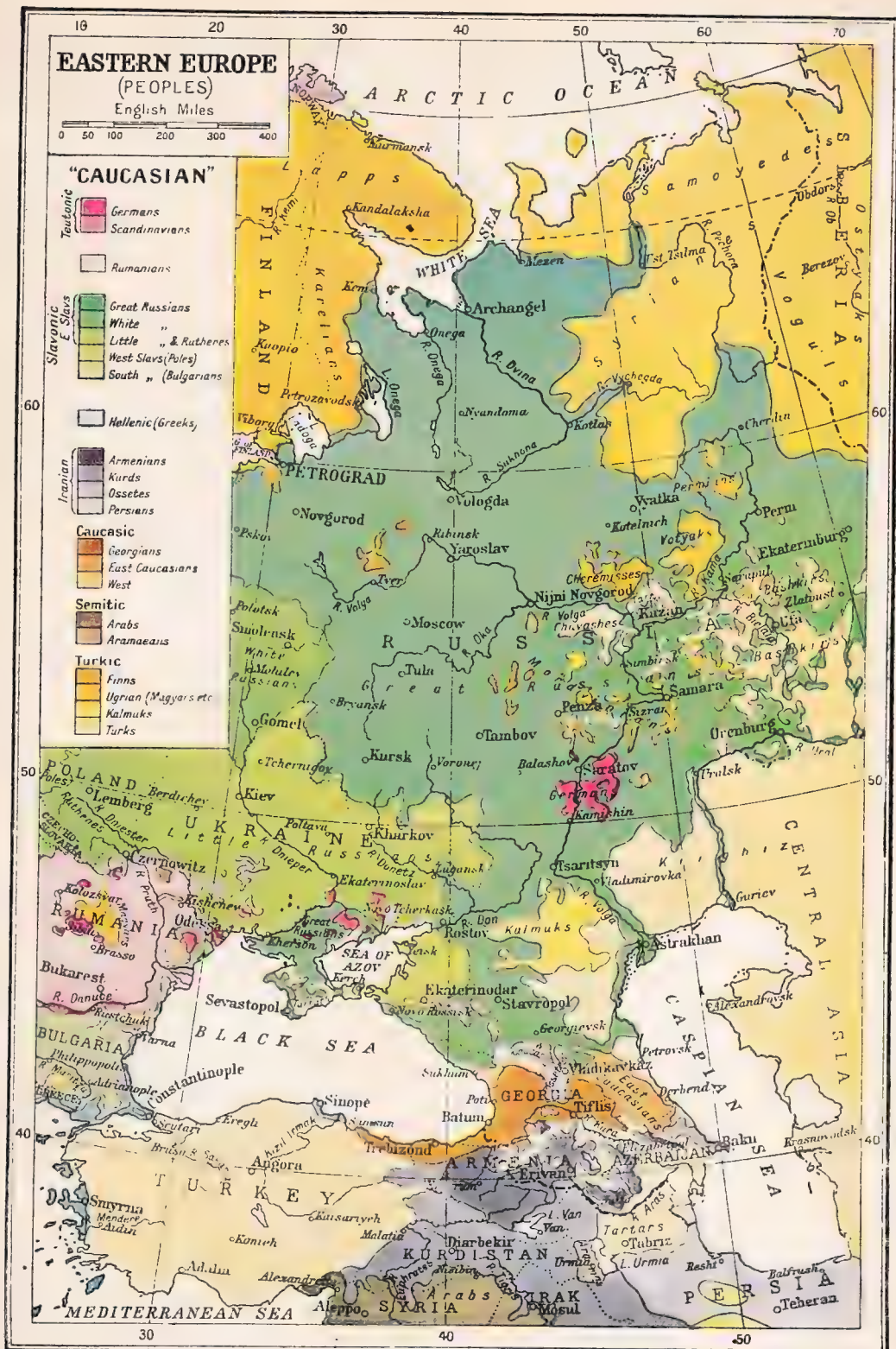
The distribution of the different tribes of the negro race is shown in the map of Africa. The areas occupied by the pygmies (Akkas, Bambutes, and Batwas) are shown in brown, and by the more specialised pygmy negroids (Bushmen and Hottentots) in a lighter shade of brown. The domain of the taller negroes is shown in green, the Sudanese negroes as a band (coloured light green) from West Africa to the Nile, and the Bantus farther south (from the Welle River north of the Equator to the Transvaal and Natal).

It is not known for certain when America was first colonised, but it is commonly assumed that when Europe was in the Neolithic phase of culture, possibly not more than three thousand years ago, people belonging to a Proto-Mongol strain mixed to some extent with Proto-Alpines, crossed the Bering Strait from the north-eastern extremity of Asia to reach America, and in course of time occupied the whole continent from Alaska to Cape Horn. The Eskimos represent another branch of the Mongol race, who spread throughout the greater part of the fringe of the Arctic, including America.



















GENERAL INDEX

Specially Compiled by Monica Gillies

The appended general index to the seven volumes of *PEOPLES OF ALL NATIONS* has been so planned as to afford instant reference to the pages in which every country, tribe, or race is to be found. Every subject is arranged under its specific heading, in alphabetical order. The reader specially interested in ethnography is advised to consult also the "Dictionary of Races," by Mr. Northcote Thomas, in pages 5327-5372.

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END OF VOLUME VII.

Russia

I. The Genius & Simplicity of Its Peoples

By Hamilton Fyfe

Special Correspondent of the "Daily Mail"

"THE East in Cold Storage!" That was the phrase fashioned to describe Russia by a clever Englishwoman who paid a short visit to the country. It was not entirely true, but there was a great deal of truth in it. The most easterly nation of Europe could hardly escape the influence of the Oriental character. But while the Russian is the most eastern of the western nations, so it is also the most westerly of those which are habituated to Eastern habits of thought.

This gives the Russian character an interesting duality. It is vastly more attractive than the Polish character, which is pure Slav. The Tartars, who are indigenous to the country, and the Mongols of Chinese race who overran Russia in the thirteenth century and stayed there in large numbers, introduced a definitely Asiatic strain. Some districts are still inhabited by Mongols or by Tartars of unmixed ancestry, who have preserved their racial traits. But these have not affected the general Russian character, the Oriental aspects of which are due to

the mixture of races. The Slavs are a white people, quite distinct from Turks, Mongols, and Semitic races. They appear to have been in Southern Russia from time immemorial. They became civilized as soon as they adopted Christianity (988), and would, so far as one can surmise, have advanced at the same rate as the other nations of Europe but for the Mongol invasion. This checked their development and they

have never made up the lost ground. The part of the Russian people which reproduces most clearly the Slav element is that which inhabits the central and southern regions, and is called the Little Russian. The Great Russians are a mixture of Slav and Finn with Tartar influence. They became the dominant section after the Mongol invasion of the thirteenth century. Moscow was then made the capital instead of Kiev, and it remained the capital until Peter the Great built Petersburg, known since the Great War as Petrograd, and moved the machinery of government there.

It was Peter who put Russia back



NURSE OF YOUNG RUSSIA

Modest and unassuming, the *nyanya*, or Russian nurse, stands as a symbolic figure of honest service and whole-hearted devotion towards the children placed in her care.

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politically among the nations of Europe, and tried to regain for her the place which she had lost when the Asiatics attacked her. She had to fight them for centuries, and in the end she drove them out, excepting those who had settled down in the country. Thus she

reforms; perhaps the hurt was even greater than the advantage. When, for example, he decided to Prussianise his system of government, he inflicted an injury upon the nation from which it is still suffering acute discomfort and loss. That act of his led directly to the

Revolution, and because the men who first came into power after the deposition of the Tsar were men brought up under the influence of the Prussian system, the country slipped into a lamentable condition of general chaos.

Peter wanted the state to be all-powerful, all-pervading. He increased enormously the number of officials; he put them all into uniform. Up to the end of the Tsardom, Cabinet Ministers had to wear an absurd-looking suit of office when they went to see the Tsar. Even Russian schoolboys used to have their little uniforms. Petrograd was a city of *tchinovniks*, as officials are called. Peter created an official aristocracy. Fourteen *tchins*, or grades of nobility, were invented, each with its military as well as its civil side. This gave the servants of the state an



RUSSIAN PEASANT ON HER WAY TO MARKET

In normal conditions young pigs thrive in the houses of the poorest Russian peasantry, petted and spoiled like members of the family, but a day comes when the porker, comfortably proportioned, is borne to market in the manner shown above.

saved the rest of Europe from being overrun by them, and for this service she has suffered ever since. It ill becomes the rest of Europe, therefore, to deride her for being behind it in certain developments of civilization.

Peter was a man of boundless energy. He was ready to follow advice from anybody, to pick up ideas anywhere. Unfortunately, he followed as often as not the wrong idea. Russia was as much damaged as benefited by his

incentive to work hard and struggle up the ladder of rank. Those who reached the upper rungs were held in high respect, although they had in reality little power.

Many of the stories of Anton Tchekov, who illustrated every side of Russian life with the insight of genius and delicious humour, are about *tchinovniks* and their ambitions, their incompetence, their efforts to win advancement. One tells of a clerk in some public office who coughed down



GROPING FOR LIGHT UPON THEIR DISCONTENTS

Men such as these are to be found by the thousand in Russian country districts, abandoned to their ignorance, prejudice, and superstition. Totally illiterate, they were kept in mental darkness, because it was deemed inexpedient and dangerous to give them opportunities of acquiring knowledge; nevertheless, with blunted minds, they sought incessantly for the meaning and cause of their misery

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the neck of a general sitting in front of him at the theatre. He asked pardon immediately, again during the interval, again next day, and at last annoyed the general so much by his grovelling apologies that he was told angrily to go to the devil. He goes home and dies !

Another story is about a tchinovnik who borrowed a decoration to wear at a dinner party given by a family which thought a great deal of such things. When he sits down at table he sees opposite to him a colleague. All his

The most famous comedy on the Russian stage is a satire on officials by Gogol. It is called "The Inspector," and although it was written in the early part of the nineteenth century, the fun is still keenly appreciated, for the ways of inspectors have changed very little. Thus, while the well-to-do Russian people respected the officials of the Tsardom, and the poor feared them, all enjoyed seeing them made fun of.

At their fussiness with regard to official forms and ceremonies, at their



WITHIN THE PRECINCTS OF THE MONASTERY OF NEW JERUSALEM

Situated near Moscow, this far-famed monastery is eloquent of an important page in the ecclesiastical history of Russia. The beautiful church, copied in the minutest details from a model of the Holy Sepulchre at Jerusalem, was begun about 1637 by the Patriarch Nikon, and the greater part of it was completed by him during his retirement from Moscow after his quarrel with Tsar Alexis

Photo, Kereva-Fotomuseum

pleasure is killed, he cannot eat any dinner, he is obliged to keep his hand over the decoration so that his colleague may not see it and denounce him as an impostor. This misery is endured until the colleague is asked by the host to pour out a glass of wine for a lady. He then shows his chest, and there hangs a higher decoration to which he has no right ! He had borrowed a plume also.

laziness and disregard of the public interest, at their taking of bribes, the Russians only shrugged their shoulders. What could they do to improve matters ? It was better to pay bribes and be left alone than to make a fuss and have the tchinovniks against one. No good complaining. Nitchevo !

Here we come upon one of the Eastern features of the Russian character, its



"TSAR KOLOKOL" LYING IN STATE AT THE FOOT OF IVAN VELIKI

The largest bell in the world, "Tsar Kolokol," of Kremlin fame, measures 26 feet in height, 66 feet in circumference, and weighs 200 tons. According to the inscription it was cast in 1735 at Moscow, and later, during a fire, a piece, weighing about eleven tons, was broken off. The bell lay embedded in the ground until 1836, when, by order of the Emperor, it was raised to its present position



COLOSSAL ORNAMENTED CANNON OF THE MOSCOW KREMLIN

At one corner of the row of many old-fashioned cannon, which line the main façade of the Kremlin Barracks, stands "Tsar Pustalka," an enormous cannon, which was cast in 1586, and is 271 feet long and 344 tons in weight. The immense bell weighed nearly two tons. "Tsar Pustalka" and "Tsar Kolokol," the enormous bell, have been considered not the least important of the Kremlin "sights"

Photo, Russian Embassy



HATS FOR SALE IN A BUSY STREET OF MOSCOW'S CHINA TOWN

Among various hats favoured by the Russian "man in the street" the kind known as the fourazhka is evidently the most popular in this neighbourhood. It is a rather more easy-going form of the Russian military cap. It will be noticed that wide vendors of other goods in this quarter, known as Kitai Gorod, or China Town, are presiding over booths, the hat sellers are walking among the crowds

Photo, Underground Press Service

fatalism, its disinclination to make any effort, its willingness to endure authority which it dislikes, but which it will not exert itself to get rid of. Nitchevo, literally "nothing," has many meanings besides "It doesn't matter," but that is the one most often attached to it.

This word expresses one whole side of the Russian nature. It is a nature which rises superior to the smaller worries and vexations of life. It adopts the wisdom contained in the French proverb, "Si on n'a pas ce que l'on aime, il faut aimer ce que l'on a" (If one hasn't what one likes, one must like what one has). The Russians admire a "wide nature."

They like to see people who can bear good fortune and ill fortune with an equal mind. They believe in spending money, in getting all the enjoyment possible out of existence. They will work hard when they know there is a certain reward to be won, as, for example, during the short northern summer, when they are in the fields from sunrise till sunset; or in war, when the troops dig trenches for shelter with alacrity, even with enthusiasm. But they do not admit the pleasure of working for work's sake. They prefer to be idle for the sake of idleness. Least of all do they admire the



PEASANT ICE-MERCHANT GOES HIS ROUNDS TO A TOWN CLIENTELE

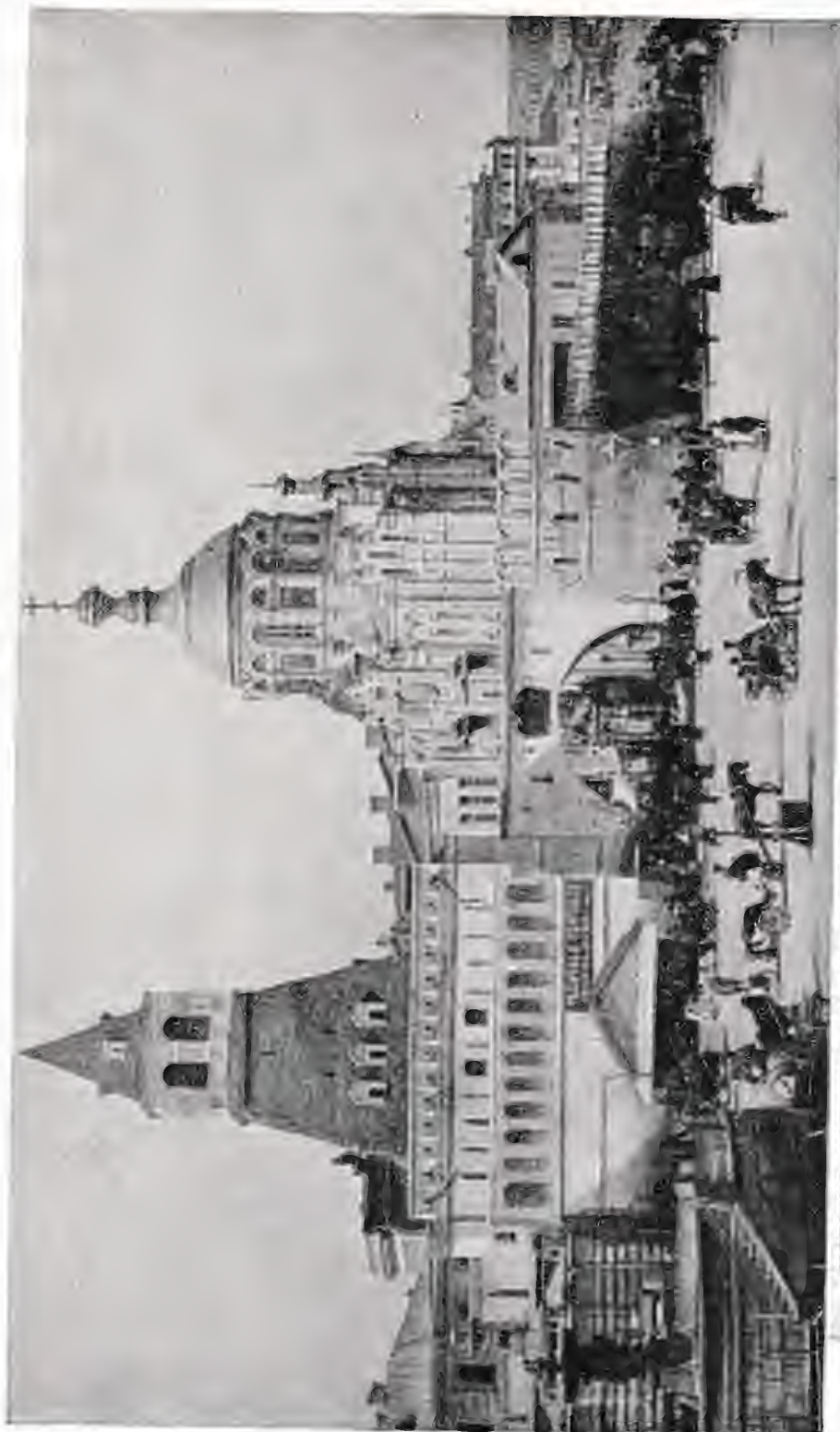
Many a firm in Russia has been able to amass a small fortune by trading in ice, and even the peasant has been known to carry on this business in an unostentatious way; in the early months of the year hacking from the frozen rivers great blocks of ice, which are preserved in underground storage, to be distributed to town customers during the torrid days of summer



MIXED MEMBERS OF MOSCOW'S STREET PEASANTRY

The town peasant is as far removed from the land peasant as the North Pole from the South. He delights to see the manoeuvres of the merchant, and is well versed in all the wily ways of the commercial class. When his land brother, slow-witted and thinking no evil, makes an appearance, he is the first to bid him welcome—and not always the last to fleece him

Photos Florence Farmborough



MORNING ACTIVITIES IN ONE OF MOSCOW'S GREAT OPEN SPACES, THE LOUBIANSKI SQUARE.



PRINCE AND PEASANT PASSING OVER THE COBBLES OF THE FAMOUS RED SQUARE IN MATOUSHKA, MOSKVA.

Moscow is essentially a city of contrasts, and all the diverse characteristics and peculiarities of the Russian race are abundantly evident in this ancient metropolis. The Kremlin, the heart of the city, is the seat of the Russian government, and the Kremlin and the so-called Trading Room, composed of many hundred offices and shops, before the facade of which stands the bronze figure of Minin and Pushkarev, Russian heroes responsible for the defeat of the Poles at Moscow in 1612. In the background on the left is seen the massive building of the Historical Museum, containing many valuable collections.

Photo. Russian Photo-Service.



WOULD-BE WORKERS OF UNWORKMANLIKE ASPECT

The Moscow town peasantry are not an attractive people, and the commercial lower class offers but one type—a short, thick-set individual of drab appearance and with a slouching gait, accentuated by stout high boots, usually a couple of sizes too big for him. His burly form, enveloped in the workman's apron, was formerly seen lolling about the market places, quite contented to be "waiting on business"

Photo: Florence Parkins



POLYGLOT PURCHASERS SWARMING IN THE OLD SMOLENSKI RUINOK

In the market places of Moscow every imaginable article or class of goods could formerly be purchased, and in some quarters beautiful old icons and second-hand jewelry were to be found lying side by side with sweetmeats and coils of rope. In and out of the rows of booths the people pushed their way; a distinct undercurrent of Oriental life providing a certain charm best appreciated by the ethnologist

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plodder—the man who just goes on doing his duty from day to day, year after year, without any excitements to help him along. They pity him, they also despise him for a poor creature. They must have excitement to keep them going. Not for them the middle course, the golden mean of steady industry, and moderate opinions, and emotions

Russian novels have given foreigners the idea that the Russians are on the whole a melancholy race. That no one who knows them would admit. Yet they do seem to need stimuli to cheerfulness. Cultivated minds find company and conversation sufficient. Those who are less intelligent fly to champagne and tziganes, if they are well off; to



CORNER OF HISTORICAL MOSCOW GIVING ACCESS TO THE KREMLIN

A bridge connects the Troitskiya Vorota, one of the five famous gates of the Kremlin, with an outer tower, and divides into two parts the Alexander Garden which, with its fine avenue of lindens, laid out by Alexander I., runs along the west side of the Kremlin walls. Facing this ancient gate, in the Mokhovaya street, rises Moscow's seat of learning, the Imperial University, the oldest in Russia

Photo, Florence Forchukoff

held in leash. They are always at one extreme or the other.

They believe readily the most fantastic stories. They indulge their tastes, passions, and fancies with a cheery disregard of consequence that leaves stolid Britons gasping. They have little sense either of time or of exact statement. Their acts follow their feelings, not any process of reasoning. To fight against impulse they consider wrong; it deforms the soul. "Do whatever you feel inclined to do." That is their creed.

vodka of the cheapest, most poisonous description, if they can only afford a few pence for their dissipation.

The tziganes, or gypsies, provided a most popular form of entertainment for those who had dined well and wanted some diversion more thrilling than opera, ballet, play, or variety performance. Everyone tried the gypsies as an experiment. Many found them fascinating and became devotees. The music they make is to the non-Russian ear usually monotonous, even annoying.



HAWKERS AND HUCKSTERS RETAILING SMALL WARES ON A RAIN-DRENCHED MARKET PLACE OF MOSCOW

In the extreme heat of summer and Arctic cold of winter Moscow's street trade has been famous for its activity. The traders—mostly women from the poorer merchant class, the bulk of them illiterate, and able to make out their calculations only with the help of their fingers and the abacus, or reckoning table with sliding balls, the inevitable companion of the peasant shopkeeper—appeared to be entirely indifferent to all personal comforts, content to stand the burning day by their stalls or to tramp around with their wares slung over one and shoulder, until night had driven all possible customers from the streets.

Photo, Henry Jones

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They sit in a circle with a guitar player in the centre, who acts as conductor. To every song there is a solo part and a chorus. They do not sing particularly well, but there is a wild, haunting quality in their songs which satisfies some craving in the Russian nature. There is some chord in the Russian's imagination which is thrilled by the melodies of the vast steppes that make up so large a part of the country, and he is ready to pay handsomely for it.

The stimulus which the well-to-do found in champagne and gypsy music the peasant and the town artisan or labourer drew from vodka, from songs that he hiccupped out himself, from performances on the balalaika and concertina, from the mechanical melodies of the penny-in-the-slot pianola, melodeon, or gramophone. In the villages vodka was drunk in large quantities

at marriage feasts; at Easter, when the "great fast" came to an end; or when any landowner driving a bargain with the villagers threw in a barrel of spirit to clinch it (and very likely to get better terms than ought to have been given him). Men and women drank together, drank "as if there were no hereafter." But their excesses had the excuse, if it can be called an excuse, of conviviality.

In the towns the drinking was generally no more than a means to an end. The desired end was intoxication: warmth inside, and then forgetfulness. It was common enough to see men go into a dram-shop, buy a tenpenny



PEDLING PRUNES AND FRUIT DRINKS

Ordinarily, there is a good market for dried fruits in Russia, and this young vender is seen also dispensing a drink, a variety of kvass, made from them, and, in former times, probably not innocent of a little vodka to enhance its selling powers

bottle of vodka, the cheap and poisonous kind, knock the neck off, drink it straight away; then, after a hundred yards or so, fall down and lie unconscious. If such a man were in danger, some kindly hand rolled him into safety. There he lay until he recovered.

The harm done by vodka was largely increased when, towards the end of last century, Count Witte made the distillation and sale of it a government monopoly. He saw in it a source of easy revenue. Why should not the state profit by a popular habit, even though it was a bad one? There was no thought in Count Witte's mind of forcing drink upon the



ALL-ROUND HANDYMAN

A once indispensable figure in Russian town life, the dvornik, or yardman, who served as porter and general handyman to the inmates of the houses bordering his yard

nation with the object of drawing more and more revenue from it. But under the bureaucratic system, which smooths away personal responsibility, the agents of the Ministry of Finance were soon engaged in pushing vodka by every means in their power. The number of drink shops steadily increased. The revenue from this source rose from fifty millions to one hundred millions. Drunkenness became a disaster.

By the spring of 1914 the conscience of the nation was stirred and the evil was explained to the Tsar. He was for once well advised, and issued an edict repealing Count Witte's measure and ordering that efforts should be made to fight against the vice of intoxication, "which was diminishing the energy and natural good qualities of the nation."

The outbreak of war made it possible, and indeed necessary, to take a further step in the national interest. The sale of vodka was entirely forbidden. At once the useful consequences of this action were seen. In 1904 General

Kuropatkin had deplored the "drunken mobilisation." He asked the authorities to shut the liquor shops along the route taken by the troops going to the front against Japan. They refused, and the result was that "never before in all history was there presented such an indecent and disgusting picture." In 1914, according to a statement made by General Polivanov while he was Minister for War, recruits and reservists joined the colours in an orderly manner and a self-respecting frame of mind.

Later the benefit which accrued to the population generally from the suppression of drunkenness became apparent in many directions. The savings bank deposits increased fifteen and twenty-fold. In the villages the women and children were better dressed and better fed. Large purchases of farm machinery and implements were made by the peasants. More work was done. Beggars disappeared. Forest fires,



WHERE THE SAMOVAR REIGNS

After his tenth cup of hot weak tea, the Moscow merchant has turned his cup upside down on its saucer, signifying that he has finished—for the time being

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caused usually by the carelessness or deliberate incendiarism of drunken men, became fewer in number. The nation grew vastly more prosperous and was able to support more easily than it could have done before Prohibition came into force, the expense of the war.

A good many people tried to find substitutes for vodka—furniture polish, methylated spirit, and the like, but on the whole there was a feeling of gratitude to the Tsar for his Prohibition edict. This was peculiarly Russian. It was not uncommon to hear peasants say: "We know we displeased God and injured our health by getting drunk, but we could not break ourselves of the bad habit. It was necessary to break us of it by force. Now that we cannot get drink, we see that we are much better off."

That illustrates a side of the Russian character which it is important to keep always in mind, and one which it is



POLISHER OF THE PARQUETRY

Most Russian houses have parquet floors, for the care of which it was customary to employ a man who, brush on foot, gave each week a lustrous gloss to the wooden surface



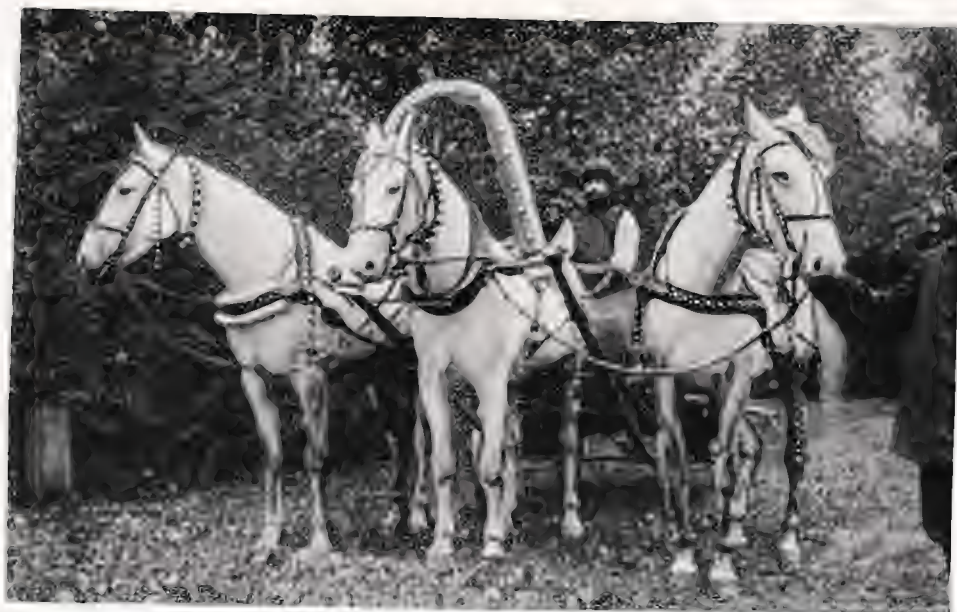
ONE OF THE MULTITUDE

"I was born, I suffer, and I shall die," is his stoical motto, and that of thousands of other, homeless pilgrims; and certainly Russia does not grudge him his death

hard for those who have not lived among them to appreciate. When they do what they know will injure others or themselves, they do it knowing that it is wrong, and knowing that they will be sorry for it afterwards. Their great novelist, Dostoïevski, has shown us this strange, childlike duality of mind and tried to explain it. "In all the Russian people," he wrote, "there is not one swindler or scoundrel who does not know that he is mean and vile." Dostoïevski suggested that this was the result of the struggle between the Russian nature and its unpropitious surroundings.

Throughout the whole history of Russia we see that the Russian has been at the mercy of all kinds of depraving influences. He has been so abused and tortured that it is a miracle he has preserved the countenance of a man. But he has done more than that, he has preserved his beauty.

The Russian people must not be judged by what they are, but by what they are striving to be. The strong and sacred



TROIKA OF A WELL-TO-DO RUSSIAN LAND-PROPRIETOR

The three horses, fine, well-covered creatures when the photograph was taken, are seen pulled abreast, their silver-studded harness adorned with jangling bells. A high arched wooden bridge, decorated with silver stars on a sky-blue ground, is borne by the middle horse, which was made to trot rapidly while the horses on each side galloped with their heads turned outwards.

Photo, Vladimir Fomichov



HOME-MADE SIEVES FOR SALE IN A PROVINCIAL TOWN

Although his tools are primitive, the moujik is wonderfully dexterous in their manipulation, and during the dreary winter season when field labour is out of the question, far from wishing to hibernate, he and his womenfolk were wont to employ their time in making numerous useful articles, such as wooden bowls, spoons, sieves, and agricultural implements for sale in the nearest town.

Photo, Henry H. Wood



BACKBONE OF THE ARMY DURING THE TSARIST RÉGIME

Inured to the life of hardship and endurance which was his in time of peace, the *muzhik* was exceedingly fitted for the privations and perils which he encountered in wartime. Though his diet was scanty, his shelter—if any—of the poorest nature, his military winter coat but a shabby sheepskin, he was ever stout and uncomplaining, and endowed with all the qualifications of the true campaigner.

Photo, Florence Fairbank



COUNTRY FOLK MEET IN LEISURED NEIGHBOURLY CONVERSE

Market day in the provincial Russian town sees an influx of peasants from the neighbouring districts. Some are intent on buying goods, others come to dispose of their wares, while many prefer the rôle of onlooker, and stroll about the streets, wrapped warmly in sheepskins, thinking with regret of "the good old times" in the *traktir*, or public house, when vodka and cherry compassionship were plentiful.

Photo, Georg Handel



NOVO DEVITCHI CONVENT: A FAMOUS BUILDING OF GREAT HISTORICAL INTEREST

The Novo Devitchi Convent, lying in the environs of Moscow and facing a long range of the Bearrow Hills, was founded in 1334 to commemorate the remission of Smolensk with the principality of Moscow. It was the scene of many important conflicts with the Poles, and was partly burnt down, but was finally restored by Peter the Great. It comprised several buildings, including a fine cathedral and a lofty bell tower, and is surrounded by a massive wall furnished with towers, bastions, and loopholes. The convent was visited by Napoleon in 1812, and during the retreat of the French only the impregnable of the main saved it in its destruction.



SOLDIER OF THE GREEK CHURCH WHO FELL ON ACTIVE SERVICE IN THE PERFORMANCE OF HIS DUTY

The priest of the Greek Church has been since a familiar figure throughout Russia. Many of these men have played a very willing rôle in the turbulent times of the past decade, and thousands at their side accompanied the troops when on campaigns. It is true, however, the soldiers of the Orthodox faith, the blessing of the point before they would venture to attack the enemy. Nor did the priesthood shrink from danger; many a one laid down his life in the thick of the fight, and they, devoted to the welfare of his high office, was laid to rest side by side with his brother soldiers.

Photo. Florence Finkbeiner



SACRED BUILDING IN THE HEART OF A MOSCOW BUSINESS CENTRE

The innumerable churches of Moscow have always been a source of undiminished attraction and interest to the stranger. "Forty times forty" is their approximate number, and seen at a distance the face of "White Moscow" glows with the splendor of her myriad golden cupolas. These sanctuaries, varying from cathedrals to miniature chapels, are found in all streets and even in busy market places

Photo, Florence Farakhorugh



CATHEDRAL OF S. BASIL, FAMED FOR ITS FANTASTIC ARCHITECTURE
Situated on the Red Square at Moscow is the Cathedral of S. Basil. Grotesquely irregular in appearance, this remarkable structure presents a conglomerate mass of minarets, towers, and domes, no two of which resemble each other in colour or design. Tradition reports that the eyes of its architect were put out by Ivan the Terrible in order that it should neither be equalled nor surpassed



PEASANTS AND WAYFARERS BOWED IN HUMBLE HOMAGE BEFORE A HOLY ICON IN A RUSSIAN TOWN

The religion of the Orthodox Russian merges into all the events, both trivial and important, of his daily life, and the icon, or sacred picture, hangs in a corner of the house in the old days, received devout homage. In the streets, churches, way-side chapels, and small shrines—planted before a cross or a display would cost himself—are numerous icons, and in them and before them a goodly company of humble believers wait ever on the sign of the Cross, beseeching for help on the journey, beseeching for mercy, beseeching for help on the journey.

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ideals which have been their salvation through ages of suffering are deeply rooted in their souls. By these ideals their souls have been endowed with simplicity and honesty, with sincerity, and with a broad receptive good sense.

Do not judge the Russian people by the atrocious deeds of which they have often been guilty, but by the great and holy ideals which they keep before them, even in their depravity.

Now, to most European ears that sounds very much like nonsense. The European mind judges by results. It has more patience with the man who says "Evil be thou my good," and deliberately chooses to do harm, ready to accept the consequences whatever they may be, than with those who commit crimes or follies from sheer weakness of fibre, wishing to keep to the straight path, but unable to resist temptation to turn off it now and then. One who is a determined wrongdoer may change, so the argument runs, and become a good citizen. The really weak, however, can never be relied upon. Whether they do good or evil, they will be a feeble folk, a nuisance to others and a burden to themselves. That is the European attitude. The Russian feeling towards weakness in human nature is altogether different. It is a feeling of pity, of sympathy, of readiness to forgive, "even unto seventy times seven." Far better to have ideals and fall over and over again in reaching towards them than go through life without any.

Some who have observed Russian life and character have doubted whether the great Russian writers, who are the



MONKS OF THE ORTHODOX GREEK CHURCH

While always wearing the beard and hair long in order to resemble the Christ as closely as possible, the "black" monks, with all their outward display and formal ritual, are more noted for their vices than their virtues

Photo, Florence Farmborough

interpreters of it for the rest of the world, really understood it themselves. Turgenev, who lived mostly in France, was reproached during his lifetime with describing it "from a distance" and being out of touch with the people he so closely described.

A Russian commentator on Tolstoy has brushed aside the notion that he knew the soul of the people. "He belongs to the gentry; he can think and feel only as a gentleman, not as a peasant." Gogol used to complain that he could not get "local colour" for his books, and he begged his friends to send him hints,

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AN IMPORTUNATE VAGRANT

This vagrant monk has found begging "for the love of God" remunerative; the "bulge" in his costume indicating that charitable Russia had turned no deaf ear to his prayers

observations, anecdotes. There certainly was a great gulf fixed between the educated, cosmopolitan, easy-living Russian of the towns and the mass of the people, toiling always, mostly unable to read or write (that has changed lately; now they mostly can read and write); enslaved by superstition. There was not the same tie which there has always been in England, and to a certain extent in France, between the owner of broad lands and the tillers of the soil. Many Russian villages have no persons of education living in or near them, for it may frequently happen that the priest is as ignorant and as superstitious as his parishioners. Whether he can rightly be called educated or no, he is not likely

to have much influence. There have been and there are priests of the Russian Orthodox Church as worthy of respect and admiration as any in the world. But in general they are looked upon rather as conjurers than as spiritual guides.

The peasant believes that unless the blessing of the Church upon children in baptism, upon marriage, and in the hour of death, is sought and paid for something unpleasant will happen—he is not clear what. The priest must therefore be employed on these and certain other occasions. A new house, for example, must be blessed. Holy water must be sprinkled in every corner of every room. The same rite is necessary when a new shop or office is occupied. And each year this must be



BOUND FOR A DISTANT SHRINE

He limps through life on blistered feet, pledged to the Open Road, but is happy enough in his restless existence, for the pilgrim's heart is strong and his faith steadfast

Photos, Florence Farmborough



FOLLOWING THE PRIEST ON HIS HOUSE TO HOUSE VISIT

During the hot months in Russia, as in other countries, those who could afford it migrated from the towns to their country houses. This exodus began about the end of May, and was the signal for the local priests to form a great procession with banners and icons and visit the newcomers in each house, blessing their sojourn there. For the villagers this was the great event of their year

Photo, Florence Farmborough

repeated. The fees demanded by the priest must be paid without grumbling, like insurance premiums. But the idea that the exercise of these powers entitles the priest to reverence is foreign to the peasant mind. In his vestments he is gifted with mysterious magic, but at other times he is a mere man.

Certainly the people were attached to their Church services, and with good reason. On the spectacular side they are mightily impressive. The music is designed to stir emotion, and even in remote villages may do so with an irresistible force. Its deep and rolling harmonies, the haunting beauty of the responses in the Litany, the unaccompanied men's voices, now almost fierce in their vigour, now sinking to a melodious murmur, leave on the imagination ineffaceable impressions. Among the most vivid memories which

one brings away from Russia must be counted the onion spires, green for the most part, but sometimes of many colours, as on the Church of S. Boris in Moscow and its replica in Petrograd, with slender chains connecting the crosses which surmount them; the Church festivals—Easter, with its midnight Mass and salutation, "Christ is risen"; Christmas, which brings out little forests of trees in the public squares to the delight of all children; the breaking of the fasts which must be kept in June and August; the sound of church bells from which one was never far away, solemn big bells, booming away in the bass, tenor bells with heady high notes, and the shrill, jingling, crazy little bells; crowded churches wreathed in the fumes of incense and oppressive with the smell of grease, every worshipper holding a

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candle which most allow to gutter and to drop its fatness on the clothes of the unwary ; religious processions, the Krestni Khod, for instance (the Way of the Cross) in which famous icons (sacred pictures) and banners of rich beauty are followed by many thousands of men and women, singing as they go.

Whether the observances of the Orthodox communion will be so usual now that the link between Church and

only its leaders to thank. They made religion the servant of autocracy. They set their faces perversely against wise modifications of the system which might have avoided any violent break. Pobiedonostzev, who was so long Procurator of the Holy Synod, an office which made its holder, though a layman, the real head of the Church, held to his medieval views with cynical energy, and by damming back the waters of



LONELY WOMEN PILGRIMS OF THE RUSSIAN HIGH ROAD

Women have figured conspicuously among the pilgrims traversing the Russian countryside ; many of them, like these White Russians bound for the Petcherskaya Lavra, at Kiev, being mothers of large families who, between seed time and harvest, seek the solitudes of the road and tramp on and on for days and weeks until, their devotion rewarded, they arrive at the Mecca of their pilgrimage

Photo: Florence Zarnitskaya

State is broken, it is hard to say. Already the practice of putting up icons in rooms as a protection against evil spirits and as a reminder to all who come in to cross themselves on entering, and on leaving also, has been dropped in Government offices and in many private houses. Already there is a strong tendency to regard the Church as part of the old system which the Revolution swept away. For this the Church has

modern thought made disaster inevitable. Peterim, Archbishop of Petrograd, during the last days of the Tsardom, was one of the shameless gang that surrounded Rasputin. It was this as much as anything that lowered the Church in the estimation of the people. They felt the disgrace of the Rasputin scandal. They knew that he was a dissolute rascal, and all over the country his ascendancy was talked about and



IN THE PENAL SETTLEMENT OF SINNING RUSSIAN CLERGY

Not far from the remote village of Kilmova, in the Province of Vologda, exists a remarkable religious community, known as the Brotherhood of Ten, composed of priests who have betrayed their trust. Ten well-built chalets standing in a pine forest shelter these priestly criminals who are doing penance for almost every imaginable crime. The heads of the community wear curious medieval cloaks.



GIRL WORKERS OF A MOSCOW DISTRICT

They took up life's duties at an early age, and can guide the harrow, sow and reap the rye, make bread, butter, and cheese curds, for youth and health are theirs in abundance, and carry them smiling through the longest of working days

exaggerated, lying stories to the discredit of the Empress were told, and the authorities were blamed for not exposing and turning him out.

Here the indecision of the Russian character, which made it an agony even for men bred up in public business to make up their minds, brought misfortune upon the race. If the principal ministers had told the Tsar plainly what they said to each other, and to many besides, about the dangerous course affairs were taking, the danger might have been averted.

Much of the evil of the old system lay in the ridiculous reverence paid to the Sovereign. The more simple-minded of the courtiers and officials experienced

a genuine awe in the presence of "the Lord's anointed." The others cynically simulated a respect which they were far from feeling. There was thus an Eastern atmosphere at Court, in which what was called Byzantinism flourished, that is to say, government by intrigue, mostly personal intrigue.

A perpetual struggle went on for the control of the machinery of administration, engaged in, not so much by the actual ministers and those who stood for the Tsar's advisers in the public eye, as by a little group of men who pulled the strings unseen, and appointed or dismissed ministers as children set up and knock down ninepins.

Until the Great War the mass of the people knew nothing of the methods of their rulers. They had a vague notion that the Tsar was endowed with superhuman powers, and

that he governed in person. It was impossible for peasants who had never been in a city to understand the complication of the Government machine. The educated class, the intelligentsia, consisting mainly of those who had been through university courses, who had travelled, who either had private means or earned their living by the practice of medicine or law, saw clearly enough both the absurd and the perilous side of the old system. They laughed at it and stormed at it in private, but they knew that to take any part in public agitation would bring them into conflict with the secret police. The sequel to this would probably have been an order to leave for Siberia within

REAL RUSSIA

The Land of the Moujiks



Resplendent in every detail is the Russian boyarski costume, crowned by the handsome kokoshnik—a high tiara set with many beautiful gems

Photo, Venera, Moscow



Though the high-road of life be rugged and stone-strewn, the moujik plods on. If the wheel fails him, he will make headway with a sleigh



Religion is life to many a poor woman of Russia, and whispered prayer during the daily round brings comfort and courage under all adversity



Glittering jewels and brocades are not hers, yet the peasant woman of Ryazan in her gay cottons presents a dainty picture to the artist eye

Photo, Florence Farmborough



In coloured sarafan she moves among a sea of flowers, for the fields are decked with a beauty incomparable when springtime comes to Russia

Photo, Florence Farmborough



Woodman, by trade, hunter by nature, this Russian moujik is familiar with the wild life of the impenetrable forest, and his alert ear is strained to catch the sound that shall disclose the proximity of the much-desired prey

Photo, P. Brownlow Hughes



Before the Soviet war against religion, exquisitely jewelled icons, escorted by priests and worthy nuns, were brought to bless the Russian households. To "Holy Russia" the sacred icon was ever "God in the midst"

Photo, Florence Farmborough



In her desperate struggle against Germany, Russia welcomed every arm that could handle a rifle. Many a boy volunteer played a man's rôle

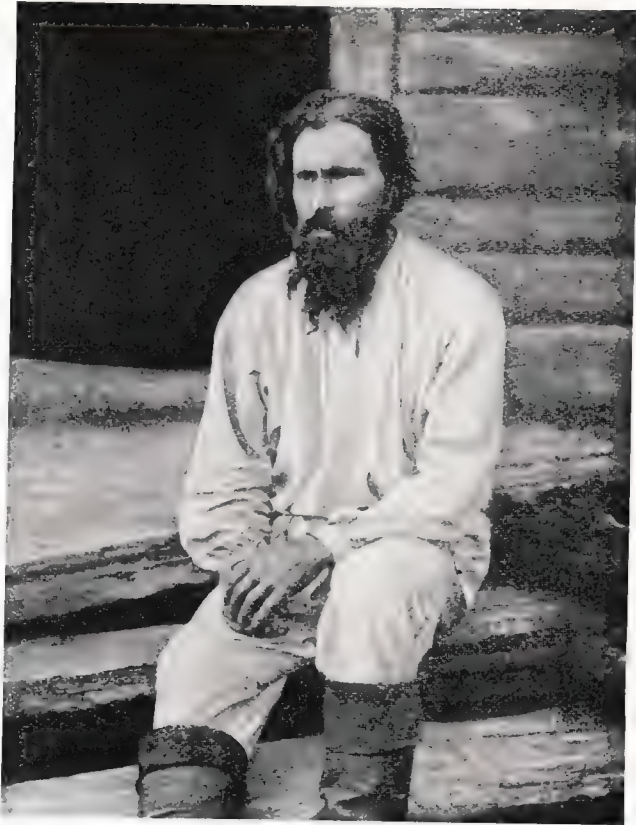
Photo, Florence Farmborough

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a period of time scarcely long enough, in the most favourable conditions, to make the necessary preparations, and sometimes so short as to prevent any arrangements at all from being made.

Apart from the annoyance of a forced uprooting, however, and the hardship of being separated from parents or friends who were too old to follow, exile to Siberia was not a severe punishment for political recalcitrance. It had for a long time lost its terrors. Political exiles found in Siberian cities a society far more active-minded than that which they had left behind. They could, as a rule, earn their living without difficulty. Siberia is another Canada. It is immensely rich in possibilities, and has already been developed on its agricultural and mining sides in such energetic fashion as to bring prosperity to its population. The only prisoners who during this century worked in the mines or were otherwise in penal servitude in Siberia were criminals sentenced for serious offences, and they were sent away by train, not in gangs condemned to make the long journey on foot. The political exiles, except for reporting themselves to the police, and not being allowed to return to Russia, were free, and they often preferred to stay where they were upon the expiration of their sentences.

That the Russian bureaucracy was improved by the inflow of Western ideas among the people, especially among the intelligentsia, was shown by the mitigation of the cruelties which not so very long ago attended sentences



KINDLY QUALITIES SURVIVE STAGNATION

Simple life in the Russian backwoods does not tend to mental development, and this gentle giant possesses little more than a child's brain, but the thoughtful face at least suggests his heart's regret that education and enlightenment have passed him by

of exile to the then barren and frozen land, where the summer lasted a few weeks only, and where civilization had hardly set its mark. It was common to hear the intelligentsia ridiculed, even by those who were not in sympathy with bureaucratic methods, but their efforts to let in light upon places which the Government tried to keep dark, and their appeal from Byzantinism to the enlightened opinion of Europe and America, certainly had a useful effect.

They might even have been able to bring about a change of system without violent revolution and bloodshed, if the Tsardom had survived the Great War. When, hastened by the incompetence and the imbecility of those who were supposed to be managing the nation's



NEVSKY PROSPEKT, PETROGRAD'S LONGEST, MOST FASHIONABLE, AND MOST BLOOD-STAINED STREET

To declare in and visitation to the capital, the Nevsky was in Petrograd what Broadway is to London, or Fifth Avenue to New York. It is one hundred and thirty feet in width and nearly three miles long, running from the Admiralty to the Znamenskaya Square. To the right hand side of this photograph is a Persada cafe and the sign of the Sibirian Bank. To the left, there, the historical thoroughfare of all that they halted, came the crowd in the summer of 1917, shouting for bread and whose hot fire transfer, the crowd that has now spread throughout Russia and calls itself "Reds."

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affairs, revolution broke out as a people's movement, the intelligentsia were not ready for it. It seems doubtful, when one looks back, whether the intelligentsia ever would have been ready. It was composed almost entirely of those who enjoyed dreaming about a perfect state and who, through no fault of their own, had no experience of practical endeavour in the political sphere. Outside the hierarchy of officials there was no opportunity to gain such experience save in the Zemstvos and town councils. The latter were filled up chiefly by merchants who looked after their own interests, and offered no attraction to the earnest reformer. The Zemstvos, on the contrary, gave opportunity for hard and valuable public work, and served as an excellent training-ground for men who hoped later to become politicians of the Western type.

Bureaucracy and the Zemstvos

Each province had its Zemstvo or provincial council, and there were district councils as well. The councillors were elected; as a rule, men of public spirit and ability were chosen. The doctors who worked for the Zemstvos were a fine body of self-sacrificing and energetic friends of the people. When the war revealed the wretched unfitness for their duties of almost all who were in high office in Russia, the Zemstvos asked to be allowed to take part in the national effort. The bureaucracy did its best to keep them out, accusing them of wanting to get hold of the machinery of government with the object of altering it in a democratic sense. They were told that national affairs were none of their business; these should be left to the official class.

It was, however, found impossible to refuse their aid, and the work they did was of the utmost value. When a prime minister had to be appointed in the first days of the Revolution, the choice fell upon Prince Lvov, who had

been at the head of the Union of Zemstvos and had proved himself a very capable business man. His chief assistant in the Union offices was made Minister of the Interior. The Minister of Agriculture was M. Shingariev, for many years a Zemstvo doctor; from that he had worked his way into the Duma.

Fatal Results of Official Ineptitude

But while the new ministers were most of them capable and energetic, their lack of experience in governing became soon fatally noticeable. There were good speakers among them, but the ability of the new rulers was, for the most part, of the council chamber and business office order. They could explain measures and justify courses of action as they sat at a table, but they had had no experience of addressing mobs. It was Kerensky's power of moving crowds of uneducated men to agreement with whatever he said that accounted for his becoming prime minister in succession to Prince Lvov.

A Russian crowd is more susceptible to oratory than any I know, except a Mexican crowd. They can be swayed in any direction if the orator is sufficiently passionate and wordy. They can be swayed in opposite directions within a few minutes. Russians are apt to be of the same opinion as the last person who happens to have been talking to them. They have not room in their heads for more than one thought at a time.

Problem of the Russian Character

If that be borne in mind, a great deal that is puzzling in the character of the Russian will become plain. His supposed "untrustworthiness," for example, has no deceit in it, as the term is understood elsewhere. It is merely instability; not shiftiness of moral nature so much as shiftiness of opinion. It is true that the result is the same whichever explanation be applied.

The Russian troops who fought under British officers for a time against the



RUSSIAN YOUTH UNDER THE LURE OF THE LIBERAL ARTS

It was once observed that "when the Russian was relaxed he was very, very relaxed, and when he was uncultured he was barbaric." Certainly refinement and culture have ever characterized members of the Russian intelligentsia, who, after careful education in early regulated schools and universities, not infrequently continued intellectual pursuits throughout the rest of their lives.

Edith Florence Fairbrother

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Bolshevist forces and then decided to join the Bolsheviks could not be blamed for deliberate treachery. They changed their minds and could only see the advantage of changing their allegiance. They did not stop to consider that they were betraying those who had come to help them, and condemning many of them to lose their lives. The thought of fighting with their countrymen instead of against them filled their heads. There was no room for any other thought.

Even the educated Russian will promise anything, with every intention of fulfilling his promises, but he cannot be relied upon to fulfil them. Either he forgets or else he says to himself: "Why should I put myself out, after all? I was a fool to promise. There was no need. There is no need now to do anything." So nothing is done.

The same unreliability appears in the conduct of Russian juries. In a case where an accused person had been found guilty of a disgraceful offence, he was recommended to mercy. One of the jurymen was asked what excuse there could possibly be for such a criminal. He replied: "I am not quite sure that he was guilty." Probably he had a defective notion of what extenuating circumstances were.

Here is another illuminating verdict of a Russian jury. A peasant who was proved beyond doubt to have set fire to a house was acquitted. The foreman told the owner of the house that they would have found the prisoner guilty if the sentence had been two years, but they knew that he would be sent to penal servitude for six years. This they considered excessive, and also it was such a fine day! How could they send a man to penal servitude when the sun shone so warmly? Two years afterwards the owner of the house returned after an absence to the village near which his house was. He was met by a deputation of peasants who welcomed him and congratulated him on the result of the trial two years before. He had been saved from sin, they told him.

The punishment of criminals was not the business of man, but of God. If he had got the incendiary sent to prison, he would have offended against God. God, in the meantime, had done justice. The criminal had come to a bad end!

Thus the law, which was less severe than the English, was made more lenient



PERIPATETIC LOCKSMITH

Licensed to trade in the streets, as his metal registration plate shows, he goes along, his clinking, jangling assortment of keys and padlocks advertising his coming

by the indulgent feelings of jurymen. For murder the usual penalty was twelve years' penal servitude. The death sentence was fairly often passed, however, for stirring up trouble in prison, escaping from prison, or assaulting prison warders. Fraud was lightly punished. To some juries a swindle seemed a commendably clever trick;

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others laughed at it as a good joke. The most impartial and sensible justice was meted out by the magistrates who tried simple cases in the police courts. They heard each party speak in person. They examined them patiently and mostly with good temper. No lawyers were permitted to intervene. Often the magistrate was quite a young man, for the Law in Russia was entered in the same way as the Civil Service, and those who were some day to be judges had to begin by dealing with small disputes in the Courts of First Instance. But young as they were, the people who appeared before them seem to have had confidence in them and their decisions were admitted to be generally sound.

The peasants, despite their simplicity in some directions, are shrewd and skilful in many others. They work far better in groups than as individuals. This is due no doubt to the communal life they have lived in the past. Long ago, before they were made serfs, they had local

self-government in a most complete and interesting form. The unit was the village. The villagers chose their mayor (as they do still) who, with a council of inhabitants to assist him, managed their affairs. The influence of that ancient system is seen in the Russian habit of choosing a leader or foreman to give directions and obeying him gladly.

If only three men are employed on some job, they will appoint one the foreman, the other two will take their instructions from him. It saves them the trouble of thinking for themselves. They get rid of responsibility. The *artel*, or mutual guarantee society, is an institution peculiar to Russia. Some of them have a large membership, but most are limited to men working at a particular trade or occupation in a particular spot. Thus the porters on railway stations have an *artel*, so do the bank messengers, so do the artisans in towns. The society is liable for any property stolen or damaged by any of its members.



BLOCK ICE FROM THE NEVA FOR COLD STORAGE IN PETROGRAD
Russian summers in the capital are often very hot, and in the winter, which here lasts about five months, advantage is taken of the frozen river to hark from it great blocks of ice. Most Russian houses, whether in town or country, have either an ice cellar or an ice cupboard in which to preserve the food during the burning days of July and August



ROUGH CARTAGE ON THE CANAL TOW-PATH NEAR PETROGRAD

One of the best-known characteristics of Russian horse-drawn vehicles is the huge yoke that arches itself over the animal's neck. This is called a "douga," and, according to the quality of the equipage, so it is ornamented. The one seen here is but modestly decorated as befits a poor moujik, but some of his richer neighbours like to have theirs painted in bright colours

Sometimes it accepts contracts for work to be done and shares out the payment.

Now the word *artel* is used for the cooperative unions which have so large a membership all over Russia. The cooperative movement was taken up readily; some estimates put the numbers who benefit by it, enrolled in the unions, as high as twenty millions. Here, again, the Russian preference for acting in common came into play.

Sometimes still may be seen an *artel* of builders cutting down trees, fashioning logs and planks, and building peasant houses. The peasant is very clever in

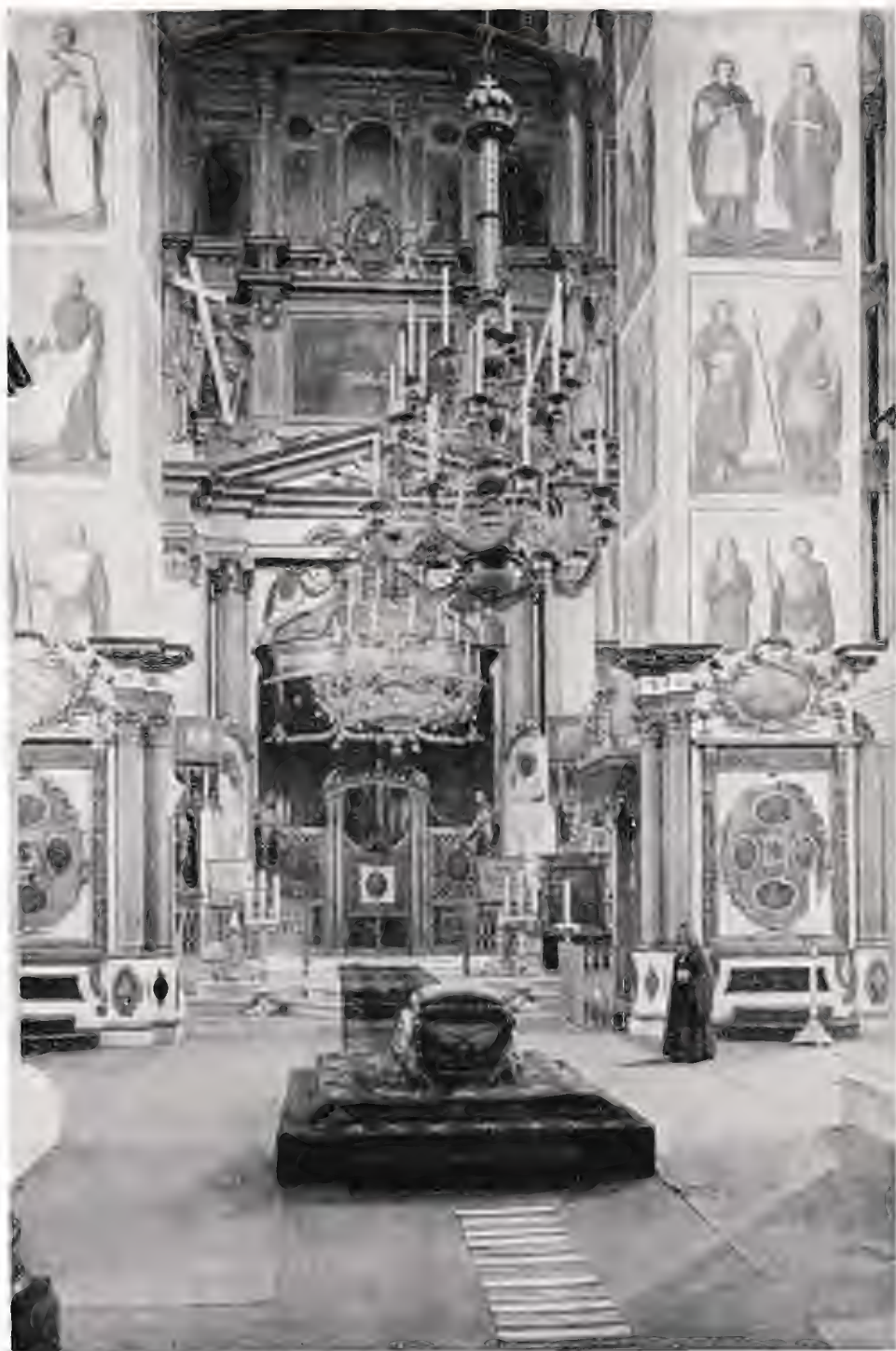
his use of the axe. He can do everything with it, plane and ornament, as well as swing it for tree-felling; "even shave himself with it," village jokers say. Using their axes only, three or four men will in less than a week construct a house and have it ready for the occupants to enter and live in.

Through the winter, when all that can be done is to feed the cattle, cut wood for firing, bring in water, and long for spring, the peasants in many parts of the country spend their time in making toys. Here, again, they show ingenuity and humour. The toys are



OLD AGE HASTENED BY A FULL MEASURE OF LIFE'S BITTERNESS

After youth has passed the Russian peasant woman is seldom of a prepossessing appearance. Strenuous work in the fields and arduous home duties connected with the little izba where she, her husband, a large family of children, and perhaps several relatives, house together in cramped and unsanitary conditions, tell on her rapidly, ageing her irretrievably and often souring a naturally sweet disposition



INTERIOR OF A GREEK CATHOLIC CHURCH IN RUSSIA

On all sides a profusion of gaudy and fantastic detail, painted in all the colours of the rainbow, meets the eye, but the screen which separates the Holy of Holies—in which no one save the priest may enter—is massed with sacred symbolism of an exceedingly ornate splendour. The art of Byzantine decoration would appear to reach the zenith of perfection in the interior of a Greek Orthodox Church

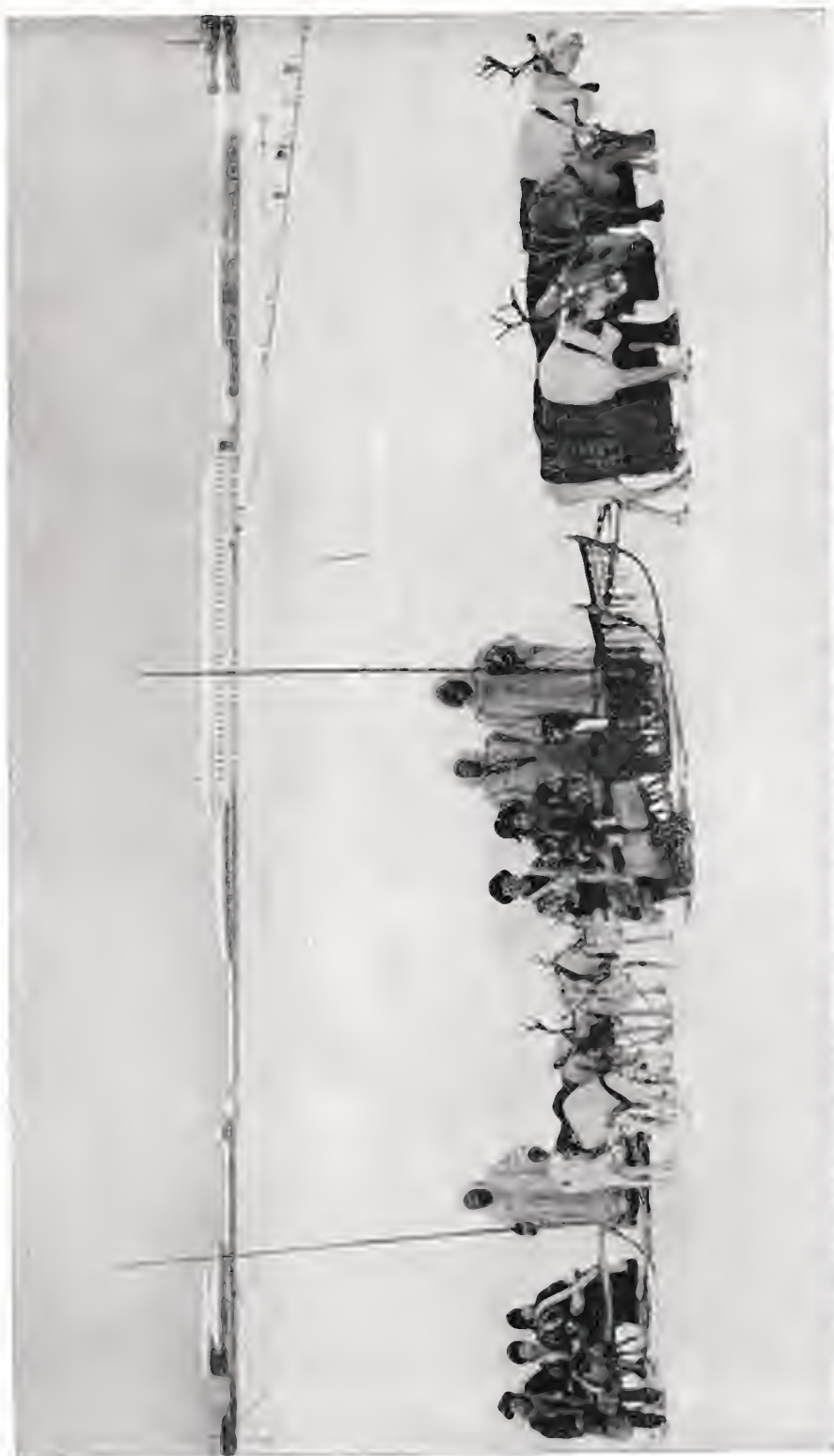
Photo. P. Drevinsev Reptko



LAPP COURIERS WITH THE MURMANSK MAIL BEFORE A BARRIER OF THE LONE WHITE NORTH

During the long months when the White Sea and its adjoining shores are in the frozen grip of winter, the ship gives place to the sleds. From ice-bound Archangel the fur-trail Lapps descend out over the compassed waters with the post for Murmansk, a town far over the mountains of the Kola. Builders on an arm of the Arctic Ocean. The snow that is now lying on the steep slopes, filling up cranny and crevice, gives a false effect of smoothness to their appearance.

Photo, P. Freudenberger



REINDEER SLEDGES THAT MOVE LIGHTLY OVER THE DVINA WHEN WINTER COMES TO ARCHANGEL.

During the winter sleds travel on the White Sea, there is considerable activity in the frozen surface of the great River Dvina that flows its way down the low mountains near Archangel. This is the Northern Dvina as distinguished from the Western Dvina farther south. Over the ice move the swift frozen reindeer, pulling, pulling and pulling sleds, and these picturesque creatures, together with the drivers' harness, also seen in the opposite page, serve for a while.

Photo, P. Constantin (Baker)



MAKING THE MOST OF THINGS IN TRYING CIRCUMSTANCES

The Karvian housewife is an able-bodied person, as she needs must be in a bleak and cheerless climate which demands much physical effort and energy before even the simple necessities and comforts of life can be obtained. And even out of door labor fails to pay for her, but home duties are not overlooked, and, in ordinary times, the family pot never lacks overflowing buckwheat kasha for her man and family.



RAGS AND TATTERS OF POVERTY-STRICKEN RUSSIAN CHILDHOOD

In want, threadbare garments they run wild about the outskirts of their village, gathering yagods—for the woods abound in rich ripe berries of all descriptions—with which they wait long vents to the railway station to dispose of them to kindly travellers. They know that only labour brings bread, and hunger and hardship have already stamped their childish faces with resignation.



WHERE MINOR DISCOMFORTS DO NOT MATTER

They know no other bed save the floor, or, in winter quarters, the broad sheet of the stove. The straw mattress and bolster are to them the essence of comfort, and though the floor may be begrimed with the dust of years, and the "tarakan," or small cockroach, swarms around them, they will sleep as peacefully and dream as happily as pampered children under a silken coverlet.

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BABOUSHKA'S PET

"Not a village but has its own laws" is a true saying in Russia, where types, costumes, and customs are as varied as pebbles on the seashore, but on one point all agree—that baby is the most precious possession of the home

made by the men, as a rule, while the women are busy embroidering or making lace. Very beautiful work is done in the peasant izbas, work which is valued more in foreign countries than it is in Russia.

There might be a very profitable as well as a delightful furniture industry built up, but most Russians prefer to send to Vienna for gimcrack chairs, tables, and "suites," and think they are getting better value for their money because their rooms look more showy. In the country and in the towns the peasant class lives in very much the same way. They crowd together in small, overheated rooms for

the sake of warmth in winter, and in the summer live out of doors. They make their principal meal off cabbage soup, with meat in it on special occasions, rye bread, and dry buckwheat porridge which is called kasha. They drink a great deal of tea, with as much sugar as they can afford, enough lumps to fill the glass up if they have plenty, and with a slice of lemon when lemons are not too dear. They also drink kvass, which is made from rye bread, fermented, and bottled. As made by the peasants, it has seldom



AT A COTTAGE CASMENT

Massively built, the peasant houses of Karelia resemble ancient strongholds, and the happy face of this housewife would suggest that family affection is not lacking within these time-worn walls

any flavour at all, but it is refreshing in hot weather. Their amusements are dancing and listening to music. In towns the concerts given in parks by military bands are always thronged. In the

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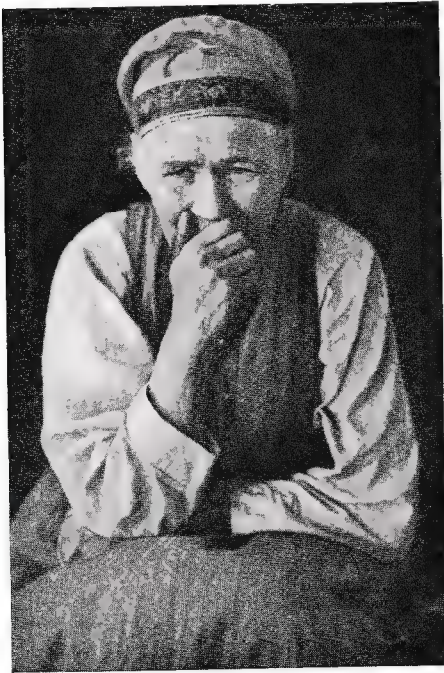
village performances on the balalaika or concertina give a great deal of pleasure. All Russians can dance. It is common in the country to see a party of girls and boys in the summer evenings amusing themselves by tripping in the roadway. They go through figures something like those of old English country dances, and then perhaps there will be individual efforts, which are always immensely energetic and often graceful.

The ballet, which is the one distinctively Russian form of theatrical art, has its roots in the national dances. It was artificially kept alive by payments from the Emperor's purse for the training of dancers, but it was always well supported by the more fashionable theatregoers. The ballet nights, two a week, were sure to find the Imperial Theatres in Petrograd and Moscow filled with their largest audiences. And, simultaneously, all over the country villagers sat round watching dancers, soldiers in their camps and



COY KARELIAN CHILDHOOD

In a village of Karelia dwells this fair-haired baby girl—a typical young Russian of the North, and the sunshine and pride of a humble moujik home



STOICISM OF THE PEASANTRY

In Russia the thoughts of old age are long, long thoughts, but she reviews her seventy summers, fraught with countless sorrows, almost callously, indifferent to pleasure or pain

barracks gathered in rings, and kept time by clapping hands for the performers in the centre. Thus the world of fashion and the mass of the people had a taste in common and the ballet could be called a national art.

Opera is another form of entertainment which gave pleasure to all classes. In Petrograd there was a People's Palace, built by the Tsar Nicholas II., where the famous operas, Russian and foreign, could be heard for a few pence, and sometimes famous singers, too. The best Russian plays were acted here as well, and thoroughly appreciated. Indeed, the Russians, notwithstanding their backwardness in the political sense, are well ahead of the other European nations and of the Americans in the sphere of art. They love colour and melody and movement. They take an intuitive delight in beauty, though, when you see their homes, this is a fact that is sometimes hard to believe.

Plays and acting in Russia are both very good and very bad. At the Art Theatre in Moscow and at one or two theatres in Petrograd the performances



PARTY OF PICTURESQUE PRIZEWINNERS IN A RUSSIAN NATIONAL COSTUME COMPETITION

Each girl in the characteristic costume of her particular province, these peasant girls are the pick of a large company of country folk who have danced the square dances in their respective localities and won prizes at Viatka in candidates for the prizes in a national costume competition. Despite the drought and violence which have laid waste the countryside and destroyed the peace of Russia, Russian peasant women have not deserted from their homely pursuits, and in the midst of a world writhing with chaotic strife, simply and triumphantly regaled in such village traditions as the married conditions will allow.



GROUP OF HARDY YOUNG TAMBOV LAND-WOMEN PLEDGED TO THE RUSSIAN SOIL.

Little over sixty years ago the fathers and grandfathers of these sturdy land peasants were bowed under the heavy yoke of serfdom. Regarded as simple beasts of burden whose duty it was to perform a certain amount of manual labor, their condition was little better than that of the African slave. Through emancipation, introduced by Alexander II in 1861, vastly improved the lives of some ten million Russian peasants, it did not destroy their affection for the soil, and among the peasants of the Tambov province there exists a pride in their land which, in normal times, had its reward in well-crooked gauntlets.

Photo, East-Ed. A. P. Wied.

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came near perfection. The Art Theatre, in particular, by the cleverness of its company, and even more by the sympathetic skill with which plays were "produced," held easily the first place in the world.

Outside this and a very few other theatres, however, Russian acting was unnatural and amateurish. Good plays were scarce. The commercial managers relied mainly upon translations from French and English farces, or from German dramas. Production was haphazard, scenery poor, and the performers usually over-acted. It was the discipline of the Art Theatre and the State Theatres which made the difference between them and the rest.

Comparing great things with small, we find this same lack of discipline at the root of many features in the Russian character which separate it from the common character of the Western

peoples. Under serfdom the Russians were subject to tyranny, not always harsh, sometimes kindly and paternal, but on the whole inclining to the severe.

The discipline of serfdom was too severe, but when it was abolished, no other kind of discipline took its place. The rule of the officials and the police bore hardly upon anyone who showed himself to be working, or even hoping for a change of system. It was hard upon the poor and lowly at such times as they came into collision with it. But it could not implant in the nation a spirit of discipline (as the German bureaucracy did) for the reason that it was utterly undisciplined itself.

A great part of the time of officials was taken up by intrigues against one another. They had no more respect for authority and order than the mass of the population. They allowed laws to be broken and ordinances to be defied



CULTURED FINGERS OF AN UNCULTURED PEASANTRY

The art of Russian peasant needlework is admirably portrayed in the costumes of these four matrons of Simbirsk. Though their intellect has suffered not a little from the lack of education, their powers of imagination and artistic taste are well developed; and fingers which have never learnt to wield the pen, work out, in coloured silks and cottons, exquisite designs of unparalleled beauty and delicacy



HARVEST HOME WITH THE COUNTRY-FOLK OF TAMBOV

Early autumn sees the peasants active in the fields, cutting the corn with sickles, binding it into sheaves, and stacking the sheaves into shocks. Long lines of women and girls, gaily clad in their bright cottons, intersect the wide expanse of golden grain; and among them are many whose fine physique betokens the robust health that usually accompanies life in the open air

Photo. L'Esprit-Club. A. P. Hovell

so long as they could make something out of it. When permission was applied for to build or make a road or put down water pipes, or construct a factory, there was a scramble for bribes. It was hard to find out all those who felt themselves entitled to share in the distribution. If anyone was forgotten, the whole business was liable to be held up.

Besides this, the conflict between authorities was so tiresome and protracted that it was usual to do the work first and then invite the officials concerned to inspect the plans and the building at the same time. Sometimes improvements would remain

unsanctioned for a very long time. In the Government offices under the Tsars confusion and muddle reigned.

It was a common thing for officials to ask for presents, for cigarettes if they thought nothing more valuable could be extorted, promising to see that the giver's business went through quickly. If an official said to you, "Come to my house where we can talk more privately," that meant he intended to propose that you should do something handsome for him. When they were well bribed, they put a good deal of energy into earning their money. Without that incentive they scarcely ever



TRANQUIL SCENE OF RUSSIAN RURAL BEAUTY! HARVESTING THE HAY-CROPS ON A COUNTRY ESTATE

Before the Soviet Government abolished private ownership of land, the country places were dotted with summer-houses, or dachas, of the town gentry. Many of these estates comprised a fair acreage of arable and forest land, in the midst of which stood the dacha—usually built of wood in simple style, except for the ornamental woodwork of the veranda. Very pleasant were these dwellings, far removed from the turmoil of town life, and surrounded by the leafy charm of the remote countryside, whose nature's exuberant generosity clothed meadow and wood with an unlimited provision of flower and berry.

Photo, Florence Pryorovitch



CARRYING GIFTS FROM THE FOREST, A NEVER-FAILING FRIEND

From the day he is born and laid in a wooden cradle until the day he dies and is placed in a wooden coffin, the Russian woodsman is surrounded by the influence of the forest. From it he draws his livelihood; his house, platter, and spoon are of wood; wood bakes his bread, warms his home; the tree of the forest is the pivot on which his whole life revolves

Photo, Gust Munkit



LIGHT HEARTS AND WILLING HANDS IN THE HAY-FIELDS OF RUSSIA

The Russian country is a delight to the eye in harvest time, when the ingathering of the abundant crops, for Russia was one of the world's largest granaries before the Great War, brings numberless seasons—dressed in the gay colours so dear to the peasant heart—into the fields. There is spent many happy hours wielding sickle and rake amid the delicious scents of warm ripe vegetation

Photo, Florence Farnborough

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showed any initiative or enterprise. They had no encouragement to do more than follow the routine of their department, a routine which had very likely been followed for half a century or more.

The lack of discipline in Government offices was not noticeable as a rule in those of private firms. Many of these were German and therefore managed their affairs in an orderly

found necessary in other countries. Sometimes there would be a longer delay than usual; then one discovered that the documents were lying unheeded by the elbow of some clerk whose duty it was to initial or date-stamp them. It was a good plan to follow cheque and cheque-book round, so that each person who handled them could see the owner waiting. This had a marked effect in quickening things up.



EVERYDAY LIFE IN AN IZBA SURROUNDED BY PENURY

The poor hut is little more than a bowl, and of home comfort there is none. In such wretched squalor despair must surely have the upper hand, yet the rougher population is tempered by thankfulness for the rude roof overhead and the crust of black bread which keeps himself and family alive; and he takes totem's bustle with an indifference almost dignified in its Oriental situation.

way. It was amusing in some of the banks to see baskets of buns passed round in the middle of the morning, when glasses of tea were served also, and to watch all the jaws of all the clerks working while they added up columns or made entries in ledgers. But bank business was done in an orderly, if unhasting fashion.

It took the best part of half an hour to cash a cheque. There were precautions to be taken which are not

Another peculiarity in Russian banks is the use of the abacus, an arrangement of wires in a frame with coloured balls on them. The click of these is heard incessantly in Russian places of business. This is one of a number of features in Russian life which suggest the East. It is an Oriental trait, for example, to submit to authority so far as is prudent, and to remain undisciplined wherever authority cannot, or does not think it worth



RUSSIAN FORESTER'S QUIVERFUL OF THRIVING YOUNG LIFE

They belong to the forest whence come all their health, wealth, and happiness. The great mortality among town children is unknown in their region, where children spring up and thrive like young trees, versed to the finger-tips in forest lore, and able to track the rabbit to its burrow, the fox to its hole, and to recognize the imprint of wolf and bear in the soft soil



HUMBLE HEADQUARTERS OF AFFECTION AND HOSPITALITY

The izba, though often of a small and crude type, is the centre of the moujik's affection. Despite the difficulty to make ends meet, his large-heartedness—an outstanding peasant quality—has suffered not at all, and it has been truly said that “the Russian peasants are the poorest and most illiterate people in Europe, and, withal, the least discontented, the most hospitable, and the most charitable”

Photo, Florence Patterson

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while to, penetrate. The West draws no distinction between the people and the Government. The people make the Government. In a sense they are the Government. The East has not arrived at this yet. The people regard the Government as a force outside them and above them. Therefore in their dealings with it they always keep something back. They preserve a certain independence of thought, and of action too. They will obey the officials if they must, but they will deceive, or even defy them if they can.

That was the Russian attitude towards the Tsardom, and it will probably be the same towards any Government, so far as the mass of the nation is concerned, for a long time to come.

There have been two instants in their recent history when people and

Government might have been united and for a time at any rate kept together as a single unit instead of two opposing interests. One instant was that in which Father Gapon led a crowd to the Winter Palace during the miscalled "Revolution" of 1905-6. That crowd was not in an angry or menacing mood. They hoped the "Little Father" would come out and promise to remove their grievances. Instead the Tsar's advisers ordered troops to fire on the crowd, killed many, and sent the rest away sadly convinced that nothing could be hoped from the old system.

The other moment which, if it had been seized and advantage taken of it, might have spread a feeling of solidarity through all classes, was the moment following the Revolution of 1917. It was a time of "immense and amazing

happiness." So a Russian who lived through those days in Petrograd described it. "The people were happy in a good, sweet way as though each had a solemn light in his soul, as they have during Easter prayer. Everybody looked like that, people of any class, rich or poor. Never did I dream there could be such friendliness in the world. And I thought, 'Something great has really come. Now a new force is in the world.' It was one of those miracles which come to nations only at times of spiritual tension and uplifting joy. 'If only such a mighty force could be guided right,' I thought, 'and spread all over Russia, out to every town and village!'"

To the older nations with their cynical minds, their disillusioned outlook, such a mood seems hardly



FARM HANDS IN AGRICULTURAL KAZAN

Physical perfection is not theirs, but self-reliance, thrift, and industry have stamped them as some of Russia's best workers at home or in the fields; and common sense and shrewd intelligence make up for their lack of schooling



BRAWNY BACKWOODSMAN OF NORTHERN RUSSIA AND HIS TIMBER HOME

In the domestic arrangements of this brawny feller of trees the number of articles not made of wood is reduced to a minimum. An inspection of his hut shows it to be put together, though roughly yet with not a little skill. During the summer the logs he has cut are floated down the northern

current to Lake Ladoga and so to Petrograd
(Note: P. Domestic Hedges)

possible. Nobody who knows the Slav temperament will doubt that what this Russian and many others related was true. Whatever the Slav accomplishes must be carried through as the result of spiritual exaltation. Perhaps that is why his excellent beginnings are apt to lead so often to disappointment. Those who are capable of rising to the heights are capable also of sinking to the depths.

The capacity for belief in the idealist nature of the Revolution was truly delightful, but it did not last long. Politicians killed it. If it had been possible for the people to be guided by men who were themselves idealists, men who shared the "immense and amazing

happiness," the history of Russia might have been altogether different. But, to quote again the Russian observer's narrative, "the real things were left undone. The Government did nothing but talk."

The people wanted peace and they wanted land. If they had been assured that they should have land, they would have gone on with the war, much as they longed to end it. But on the land question most of the new rulers sided with the landlords. They never succeeded in winning the confidence of the people, and after they had abolished discipline in the army they had no chance of carrying on the government



OLD-WORLD HORSE AND CART FERRY ON THE UPPER REACHES OF RUSSIA'S FAMOUS RIVER

Being in a lake in the Valtia plains of Tyer, the Volga passes in its long course of nearly 2,000 miles many large lakes and enters the Caspian Sea through a delta near Astrakhan. The river is navigable for nearly the whole of its course, and many steamers, boats, and sailing ships ply its waters. Presently boats were disused by the river by launches or other workmen, thousands of whom were employed in the strenuous calling. This method of traction has disappeared, but the plaintive songs of these hard working people are still heardly cherished and sung throughout the north and south of the country.

Photo, Florence Parkhurst



UNLOADING CARGO FROM A BARGE ON THE VOLGA, THE LARGEST RIVER IN RUSSIA AND THE LONGEST IN EUROPE. MATRUSSKA VOLGA, or Little Mother Volga, as the great river is known, is regarded with a deep and genuine affection by all Russians. The scenery on its banks, though beautiful in some parts, especially Nijni Novgorod, is nowhere very imposing. But the simple landscapes are full of variety, and monotonous marshy plains alternate with sombre woods of pine and fir, and green meadows stretch toward towers and villages, the houses and chimneys of which arrest the eye with their bright coloring. The traffic on this river highway is considerable, the chief freights being grain, petroleum, and salt, carried in large barges.

Photo, Florent Fauchonnet



FISHERMEN OF THE VOLGA TENDING THEIR TACKLE ON THE RIVER'S BANK

Fish abound in the waters of the Volga, particularly sturgeon, carp, and pike, while roach, trout, bream, hussary, stibel, tench, and many other fresh water species are to be found in large numbers. On the left bank of the river the fishing folk live, a hardy, contented people, devoted to the river which supplies them with their livelihood, and familiar with its every aspect. The fishing and canoe industries were formerly large and important, but degenerated in recent years owing to the pollution of the river by the oil fact, marsh, or petroleum refuse, used by many of the steamer

Photo, Flourey Farnborough

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without confidence, by the old autocratic methods. So they fell, and with them disappeared the hope of a united nation. The way was left open for men of extreme theory, men who were idealists, it is true, but also iconoclasts, who were for making a clean cut between the past and the new age.

Against them were soon banded together all who feared for their property, all who sought to win back their privileges and places in the ruling caste, all whose habits of thought impelled them to resist change. The moment so big with possibility had been allowed to slip by. There followed the usual episodes of revolution.

Now it may be a century, as it was in France, before a stable and permanent order is established in Russia, before the Oriental conception of government loses its hold.

Privileges of the Schweitsars

Oriental, again, were the troops of servants who ministered to the Russians of the comfortable class. In their country houses especially there was an embarrassment of servitors. In the cities the difficulty of housing them was greater. They slept in any odd corner, often in the kitchen, often in passages.

The most dignified of the servants were the hall porters or Schweitsars (Swiss) as they were called. They wore uniform in Government offices, most ornamental uniform, and they were well paid. Their duty was to relieve guests of their hats, overcoats, and goloshes. Everyone wears goloshes. The officers have special ones, with brass-bound openings at the back for their spurs. When it thaws the streets run with water and liquid mud. Even when the snow is dry and hard goloshes are needed, for the surface is so cold that the feet would be half frozen if they were not protected by rubber as well as by leather soles.

To enter any house wearing hat or goloshes is bad manners anywhere. But in Russia it is considered equally impolite to go into a place of business

without taking off your overcoat. Nor is it only this which makes it necessary to take it off. The cold is so intense outside and the heat so great inside that it would be dangerous not to shed one's extra garments on entering a building and to resume them on leaving. This becomes a costly habit if one is paying many visits. For every time hat and coat and goloshes are left with the Schweitsar a tip must be given.

The Dvornik or Yardman

In private residences where there is no manservant of this dignified description, guests tip the maid who helps them on with their coats as they leave. This is a regular practice. Servants count upon it as part of their wages. Employers will sometimes say, "We entertain a great deal" as an inducement to a maid to take lower wages than she has asked for.

The yardman (dvornik) is the equivalent of the French concierge. He lives in a small lodge or on the ground floor of a block of flats, and he used to be responsible to the police for a knowledge of the goings-out and the comings-in of all who lived in the block. He is also supposed to keep the yard clean, to carry up coals to the flats, to receive messages, and so on. The dvorniks were a decent and obliging class, with exceptions; it was by the exceptions that they were too often hastily judged. If they were not tipped as generously as they thought they ought to be at holiday times, they would use their opportunities of being disagreeable, but this only happened to mean or thoughtless tenants.

Black Beetles "for Luck!"

Russian cooks are artists in a limited sphere. They can all make delicious soups. They can cook the small game-birds of which Russians are so fond to perfection. Their pancakes are excellent when they take trouble over them. They have next to no invention, but they do understand flavours. Apart



SOVIET CONTENTMENT DRIFTING DOWN THE TIDE WITH THE DEBRIS OF THE FALLEN FOREST

Large quantities of timber are floated at certain times of the year down the Volga. On his log raft this woodman is quite at home, and has tarboled for himself a type cabin from brushwood and sackcloth which provides a modest enough servicable shelter against the scorching rays of the noonday sun; and the current slowly bears him and his raft—attached by many other logs—to their destination. He finds the long journey rather monotonous for pleasure, and will often beguile the time with sleeping, for the Volga stands for much that is poetical to the Russian peasant, and many famous songs are devoted to the great river.

Photo. Florence Fairbank

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from their cooking, however, they are difficult to deal with. They bring from the villages whence they nearly all come queer habits and beliefs which at times are apt both to astonish and enrage their employers.

For example, a new cook came to a flat occupied by some acquaintance of mine. Up to then no black beetles had been seen in it. From the moment of her arrival they began to intrude everywhere. It was supposed at first to be a coincidence, but in a little while the cook fell out with one of the other servants, who then disclosed the cause of the sudden plague. The cook had brought a box of black beetles with her from her last place "for luck!"

Oriental Aspect of Russian Streets

Eastern are the strings of carts (in the winter, sleighs) which are a feature of Russian streets. The nose of each horse just touches the back of the cart in front of it, so, if you are waiting to cross the road, you have to wait some time. This seems to me to be a survival of the caravan habit. It gives the streets an Oriental aspect which is heightened by the crowded state of those parts of cities where the masses do their shopping. The Syennaya in Petrograd, the chief market of the place, was always full. The crowd loitered and jostled and gazed just like a crowd in an Eastern bazaar. The pavements were uneven enough and dirty enough to keep up the illusion. The costumes of the people, too, lent colour to the fancy. Nowhere in Europe could be seen so many picturesque varieties of dress.

Whatever else they may be, the Russians are certainly not commonplace. It is this, combined with their friendly nature and the strain of otherworldliness in them, which explains the affection felt for them and their country by all who have lived in it. They provoke irritation in those who are accustomed to the cut-and-dried, mechanical orderliness of Western life, but they soon

wipe out the memory of it by their charm and sincerity. There are no half measures in your sentiments towards them: you either want to kick them or to put your arm round their necks!

Music, Morals, and the Moralists

Listen to Russian village songs, or to the marching songs of the soldiers, and you will recognize in them the melancholy of the East. I have heard melodies that were pure Arab in cadence and monotonous fascination. Whether the morals of Russia as well as her music must be ascribed to Eastern influence, I leave to moralists to settle. Certainly they are different from those which form the standard of conduct in the Western world. One odious vice is absent, the vice of hypocrisy, and that seems to balance a great deal on the other side of the account. Relations which elsewhere are concealed are in Russia maintained quite openly. What individuals choose to do is not considered to be the business of anyone but themselves so long, of course, as they do not injure others.

Such a view of conduct strikes British minds usually as not only wrong, but scarcely credible. That a Russian house-mistress should not be scandalised when her cook tells her that she and her supposed husband are not married since they could not afford the large fee which the priest asked for performing the ceremony, appears to the British or American house-mistress to border on atheism. Yet that is a not uncommon story, and there is seldom any reason to disbelieve it.

The Shadow of the Secret Police

Another matter in which Russian opinion is quite unlike that of most other countries outside the Oriental influence has been mentioned already: bribery.

It was not original sin, however, which accounted for the lenient view which Russians took of bribery. They knew that a great many officials and

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functionaries were so badly paid that they could not live without it. It was part of the tradition of the Government service. One often heard quoted a saying attributed to the Empress Catherine about a man who had remained poor and honest in that service. "We brought him to the water and the fool refuses to drink." Successive generations of rulers accepted this tradition and passed it on.

Sometimes the system of government in Russia was called autocracy. By others it was spoken of as bureaucracy. But neither the monarch nor the officials really governed the country. The most appropriate title for the muddled and incoherent attempts which were made at governing by authorities always at loggerheads with one another, always intriguing against one another, would have been anarchy—no rule. The most powerful man in the empire was the Minister of the Interior, or the

hidden puller of wires who was behind him. For by the Minister of the Interior the secret police were controlled, and it is not too much to say that the secret police could deprive any Russian of his liberty without giving any pretext.

All that Ministers of the Interior used their power for was to crush every aspiration for the gradual development of a constitutional system. Their aim and the aim of officials as a caste apart from the mass of the nation, was to keep things as they were. It was the fear of this mysterious organization known as the Ochrana, it was the all-pervading atmosphere in Russian life of suspicion and distrust, that held people back from joining together in a movement towards reform. They would not have been deterred by violence. Openlegal proceedings would not have alarmed them. What did effectually paralyze them was the knowledge that at any moment their



STAUNCHLY ATTACHED TO OLD-FASHIONED INSTITUTIONS

They belong to the conservative, loyal-hearted peasant class of the Russian interior, and despise the communistic fanaticism that has wrecked their country. Rigorously adhering to old customs, with an unwavering faith in the Divine wisdom, their nature is simple and trusting, always more prone to good than to evil, and they stand for some of the best and truest types of the Russian race

Photo, Underwood Press Service

houses might be searched without warrant, and they themselves taken to prison or ordered to live in Siberia, or, even worse perhaps, might be kept under constant surveillance, their letters opened, their movements shadowed, their business interfered with.

Nothing illustrated the anarchical character of the system more vividly than the strange, comical methods of the secret police. In order to persuade other authorities that they were indispensable, they made a practice of fomenting plots and disturbances. Many of the most influential among the revolutionaries were in their pay. Numbers of agents were employed to become revolutionaries so as to find out what was going on, and also to suggest activities if the genuine firebrands were not burning fiercely enough. Some of these agents became revolutionaries in earnest, yet remained in the service of the Ochrana, and betrayed its intentions. The operations of the secret police were carried on in a miasma of deception, treachery, cynical brutality, and scarcely believable muddle-headedness.

Only a people with an Oriental readiness to bow to power could have endured such a crazy engine of despotism. Could Russia have thrown up such men as Mazzini, Garibaldi, Cavour, they would probably have been able to rouse the latent energy of the nation, and to force upon the officials those changes which were indispensable to safety. But no such men appeared. Russia is suffering for this, and will suffer for a long time to come.

In normal times the Russian is Oriental, too, in his business methods.

First, it is necessary to establish friendly relations with him. Talk about anything save business finds him responsive. At the end of the first visit he says: "Come again." Now it is politic to chaff him a little. No one enjoys a joke more. When he has laughed himself into a good humour he may be asked to lunch or dine. The more elaborate the entertainment, the better. After this the next meeting



THE LABOURER IN THE FIELDS

Many of the Russian agricultural districts are too poor to provide even horses for the reaping. Peasant labour, being cheaper and more plentiful, is rated lower

Photo, Lieut.-Col. A. P. Wavell

will probably see negotiations started and a big order booked.

In Moscow are to be found merchants of the most characteristic Russian type. Many of them have begun life as peasants, or are but one generation removed from the village. Shrewd in affairs, a match for the most insinuating of commercial travellers, they have little knowledge of the world, and their minds

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move in a narrow circle. When they take a fancy to you, these Moscow men of business are magnificently hospitable. Their homes are luxuriously comfortable. Many of them have taste as well as riches, and spend profusely upon the decoration of their rooms. One founded the finest collection of Russian pictures, called after him the Tretyakov Gallery. Another turned his house into a museum of art and made his name, Shchukin, known to connoisseurs everywhere.

The younger generation of merchants have almost all been educated in the modern way. They go to the university when they leave the high school, sometimes to a German university. Often they return home with a distaste for business. If they enter the firms which their fathers have built up, they soon show impatience with the methods to which their fathers cling.

The educated Russian has mostly a contempt for Russian ways. Those who have travelled speak of their own

country as backward, and even barbarous. They profess a keen desire to see it adopt the ways of the countries they have visited. As a rule this remains a desire; they do nothing towards its realization. But the younger men of business do frequently try to "modernise" their methods, and not infrequently come to grief in the process. Their ideas are all of "progress," but their education has not gone deep enough to make them see that sudden changes are risky, and that old-fashioned habits of business may be the only ones with which old-fashioned people can be at ease.

The educated Russian has vastly more information than the educated Englishman. He appears to be vastly more intelligent. He can talk upon many subjects about which the Englishman knows nothing. He takes all learning for his province, and knows a little about everything. The merchants, who are now almost of the past, had little



COOL SUMMER QUARTERS OF THE TOWN-BRED RUSSIAN

The Russians are traditionally enthusiastic lovers of the forest, and when possible, set up their houses in the very heart of Treeland. The site of this dacha has been well chosen, for the silver birch forest, no matter which the season, possesses unique beauty and charm, and this lovely, graceful tree has been an unending source of inspiration to Russian poets and landscape painters

Photo, Florence Farmborough



CLUMSY BUT SERVICEABLE SLEIGH OF THE RUSSIAN PEASANTRY

Sleighting is an essential mode of locomotion in Russia for nearly six months out of every twelve, when wheeled vehicles are useless owing to the thick snow which covers the entire length and breadth of the country. The sleighs of the peasantry are of various shapes and sizes, usually clumsy contrivances, but admirably fitted for the hard wear and tear to which they are subjected.

Photo, Florence Farmborough

education in the sense of book-learning and wide information. They were often scarcely able to write their names or to read more than was absolutely necessary. The habit still obtains of painting upon the outsides of shops specimens of the goods that are sold within. A gaily-coloured bunch of vegetables is the greengrocer's sign, the butcher has a Noah's Ark-like ox; the fruiterer, bunches of grapes and red apples. These signs were as much needed by the merchants as by the mass of the people.

They formed a class apart, and had to pay taxes according to their status in that class. They used, within the memory of persons still living, to wear a distinctive costume, a coat something like a frock-coat, only tight round the

neck, trousers tucked into high boots, a peaked cap. They let their beards grow, and cut their hair straight across at the back of the neck. Their business was done, for the most part, in tea-houses, and this practice has lingered on. There was in Petrograd, on the Nevski Prospekt, a tea-house of the modern type, where delicious cakes were displayed, and where coffee with whipped cream in the Viennese style could be had, as well as tea; here a great deal of business was done up to the time of the Revolution, and in every city or town some meeting-place of this character is sure to be found.

But in Petrograd a large proportion of the trade was in the hands of foreigners, Germans, Swedes, and English. The German was the readiest to adapt



TROOPERS OF A SOTNYA OF ORENBURG COSSACKS! MEN WHO ARE FAMID FOR GLORIOUS ACHIEVEMENTS

For many centuries the Cossacks of Russia rendered valuable services to the state, and were widespread fame as warriors. Each man provided his horse, and many, and he whom enjoyed certain state privileges. At home in their stables, or villages, they made excellent farmers, but were ever ready to resume the place of the warrior for the hard life of the soldier. Aside their sturdy horses the Cossacks displayed marvellous dexterity in the gymnastics, performing prodigies of equestrian skill with the long, slender lance and terrible rapier—a short-handled whip carried by every Cossack.

Photo, *Francis & Taylor*

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himself to the ways of the country. He had a smart, well-ordered office, and he would do business there with any who cared to call upon him. But he was quite ready to fall in with the tea-house habit. His commercial travellers could speak Russian well; they were given discretion as to the terms they should allow. Those who wanted long credits, which in Russia are customary, got them.

conferred by the Tsar. The Foreign Office was under German management, that is to say, the management of Russians from the Baltic Provinces, who possessed the German virtues of order, honesty, and industry, and were of Teutonic sympathies. Germany could, if she had applied her energies to this task, instead of aiming at an impossible world-wide dominion, have made Russia



MEN WHOSE TRADITIONAL BRAVERY HAS NEVER FLAGGED

The Cossack delivery was an acquisition that no Russian officer ever underrated, for he was the possessor of the indomitable pluck and endurance of his warrior race. Devoted to his master and his horses, upon which he lavished much care and attention, he would follow doggedly through thick and thin, willing to endure every hardship, and, if need be, to sacrifice his life.

Photo, Florence Tatum

Anyone who wanted something different from the firm's usual goods could rely upon being suited if it were possible to gratify his wish.

German influence on Russian trade was therefore strong. In most of the big shops of the big cities German was spoken. The notion that French was widely understood and talked was a stone of stumbling to many foreigners, who found that it was merely the language of diplomacy and diplomatic society. German etiquette was in force at court. German titles, such as Kammerherr, Kammerdiener, Kammerjunker, Stallmeister, Jägermeister, were

both her vassal and her milch-cow. Commercial penetration might have been followed by political alliance. The Russians might not have liked it, but they did not like many things which they, nevertheless, endured with a fatalistic shrug of their shoulders and a careless "Nitchewo."

The kindly and courteous side of the Russian character was seen more distinctly in Moscow than in Petrograd, for the reason that the ancient capital has remained truly Russian, while the newer capital built by Peter the Great became each year more cosmopolitan and never lost the Prussian air which



SOLDIERS PRACTISING A QUAINT WINTER PASTIME OF THE RUSSIAN PEASANTRY

Virtually no games or recreations were provided for the Russian soldier, who knew nothing of the fascination of cricket and football, or other healthy strenuous outdoor sports, yet he was never at a loss for pastimes whereby to beguile the leisure hour. Village life afforded many harmless amusements, ingenious enough in their way, such as this small sleigh, fixed to the end of a pole, which is made to revolve round a wheel, the axle of which is firmly embedded in the ground. If the wheel be suddenly arrested by the guiding poles the occupants of the sleigh are precipitated into the snow.

Photo, *Financiers* Farmanovskij



LIFE AND LAUGHTER AMONG THE MUSIC-LOVING MEMBERS OF THE RUSSIAN RANK AND FILE

Music and dancing have a foremost place among the pastimes of the Russians, and out of hours the Russian soldier invariably consoled to music and song as naturally as though they were his sole occupation in life. In small groups they would assemble, strutting to music, or in a circle, singing and dancing. In small groups they would assemble, strutting to music, or in a circle, singing and dancing. In small groups they would assemble, strutting to music, or in a circle, singing and dancing.

Paris, France, 1914



RYE BREAD. THE STAPLE FOOD OF THE RUSSIAN LINESMAN, BEING PREPARED IN NOVEL SURROUNDINGS

In comparison with the soldiers of the Western countries the Russian soldier was badly fed, but his rations were, consisting chiefly of "subochki," or cabbage soup, smoked and salted fish, and rye bread, together with tea and kvass, poor substitutes for the vodka which in former times helped to relieve his somewhat tedious existence, appeared to both satisfy and nourish him. When colder accommodation was lacking, military doctors, with practically no remedy, resorted to open air kitchens, and while half of the staff prepared the dough, the other half shared the firm and were responsible for the baking.

Photo. Russian Frontiersman

Peter imposed upon it. Moscow strikes one as real, while Petrograd seems artificial still. The Kremlin seen from outside the red walls, with towers graceful and fantastic at frequent intervals, has the same beauty as a page in an illuminated missal of the Middle Ages. Inside, it is less interesting. The churches are rich with gold and silver icons, jewelled in honour of the Saviour who bade the wealthy young man sell all he had and give to the poor. The great bell is a curiosity. The palace is as dull in its furnishing and decoration as it is featureless and forbidding in its architecture.

One of the sights of Moscow which visitors do not often hear about is the huge market where it is said everything can be bought if you only know your way about. On a Sunday when selling is brisk one can find amusement there for hours. Markets and fairs lasted longer in Russia than in countries where communications were better developed. Although the Great Fair at Nijni Novgorod has altered in character, it survives, not only by force of tradition, but because a great deal of business is still done there. In Petrograd there are markets which have held their own against all changes. There is the Gostinnoi Dvor in the centre of the city, which is nothing but an Eastern market of booths made permanent and adapted to the rigour of the climate by brick and stone. There is near it the Jews' Market, which is filled with second-hand dealers' shops, and where the costliest



ONE OF RUSSIA'S FAMILIAR FIGURES

Large Tartar communities are scattered about many parts of Russia, but the physical type remains virtually the same, and where tastes are concerned, all share a common weakness—shashluik, or slices of savoury mutton roasted on a spit

Photo, F. A. McKenzie

and the most rubbishy articles are offered for sale side by side.

The canals of Petrograd redeem the city from the reproach of dullness. In summer they are inclined to be smelly, but they reflect the blue of the sky, and one catches fascinating glimpses of their waters through the leafage of trees. In autumn there is another sort of fascination to be found in watching the cold wind ruffle their dark surface into ice. Winter sees them frozen over many feet thick. On two of them skating-rinks were railed off, with

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dressing-rooms, tea-rooms, and a bandstand. Follow the Fontanka Canal as far as you can, past the point where the Yekaterine Canal flows into it, and you come to a bridge beyond which you catch sight of masts. It is one of the charms of Petrograd that so often you can look up a street and be aware of shipping and the nearness of the sea. The majestic Neva, swift-flowing and magnificent under a northern sunset, pours itself into the Gulf of Finland very near the city. As it does so, it forms the famous islands, over which all visitors to

gives on any fine day in January, February, or March. Deep white snow all around, sparkling sunshine, cloudless sky, the trees outlined in crystals, the ice of the river and the gulf shining—no prospect, no atmosphere could be more enchanting.

Up to December the weather is usually uncertain and sunless. With the New Year it takes a turn for the better. The snow melts and the ice begins to break up late in April or early in May. Then for a month nature is still, the trees are black, the earth shows scarce



TARTAR CARAVANSERAI IN A COASTAL VILLAGE OF THE CRIMEA

Protected from the cold winds of the north by a range of mountains banked above them like a high screen, the towns of the southern Crimea lie on the borders of the Black Sea glittering in almost perpetual sunshine under a sky of cloudless blue. Lush gardens, orchards and vineyards, dainty white villas and small Tartar villages, all add to the indescribable charm of this beautiful peninsula

Photo, Eugene Tarnowski

Petrograd are at once driven. There used to be fashionable and fantastically expensive night restaurants on the islands, and a midnight drive thither with the temperature "twenty below" was a regular part of a winter night's pleasure.

The islands, then, were to Petrograd what the Bois de Boulogne is to Paris, with this difference, that it is seldom possible in the Bois to experience such exhilaration as a walk on the islands

a sign of bringing forth its increase. Then, with a rush of growth and a warm, sweet breath, spring changes the appearance of the land in a night almost. Kept snug under the snow for half the year, the seeds germinate robustly, and in the strong sunshine the green shoots push rapidly upwards. Flowers spring in the woods and meadows. The trees are in a green mist one day; the next, it seems, their leafage is complete. This sudden change from winter to



ON THE LOVELY SHORES OF THE CRIMEA, THE RIVIERA OF RUSSIA

To the majority of Western people the name Crimea is familiar only because of its associations with the Crimean War, yet this peninsula is one of the beauty spots of Europe, with exquisite scenery, favourable climate, and fertile soil. As a pleasure resort and watering place, the Crimea is well known, and the lure of the Sunny South attracted Russian wealth and fashion from the north.

Photo, Fintona Jarmilovitch



HOMELESS RUSSIA LEFT TO RUN THE GAUNTLET OF FAMINE AND DISEASE

All the horrors of the homeless and lawless multitudes of Russia is depicted on the face of this woman who, harried with the fear of death for her children, was identified out before her the scolding daughters of every day life, only broken by fierce outbreaks of Bolshevik passion. Like many other refugees they have been left by the tender mercies of nature, and, anticipating complicity: "Nothing can at least be forgiven at now, we have passed through all."

Photo, Harry Farnsworth

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summer, with no spring to speak of, occurs all over Russia, but not, of course, at the same moment. If you leave Archangel in April, you leave the port frozen up still and the snow as solid as in January. Travel to Petrograd and you may see the ice just breaking up on the Neva. After a night in the train you are at Moscow, where the period of waiting for the trees and the earth to shake off the grip of frost has begun. At Kiev after another twenty-four hours' train journey the buds are uncurling and the sun shines with power. Go further south to Odessa and you are among fruit trees in full blossom, chestnuts are showing their flowers, laburnum has already cast its golden rain. Along the Crimea there were resorts of

health-seekers and fashionable idlers where it is warm in March.

The Russian aristocracy did not require to seek the French Riviera in winter, they could find in their own country a sheltered haven of warmth and flowers, spread with scenery varied and picturesque which must be seen to be fully appreciated. Yalta, an enchanting spot, essentially the Mecca of the "upper ten," was like Nice on a small scale, and Kislovodsk in the Caucasus set itself up to rival Marienbad and Evian. The charm of the Black Sea coast and the grandeur of the mountains made up for defects in hotel management, and the absence of other pastimes was not noticed by Russian visitors so long as there was mild gambling to be enjoyed.

II. Life in Soviet Russia

By F. A. McKenzie

Author of "Russia Before the Dawn," etc.

BOLSHEVISM has completely changed the outer life of the Russian people, although it seems to have merely shaken those national characteristics which have made the Slav what he is.

In March, 1917, tsarism disappeared, and a Socialist Republic was formed. In November, 1917, the Socialist Republic had to give way to the Communist State. The Bolsheviks set out to build up a new society, based on the dictatorship of the working classes, which were to be given all rights and power. The old middle and upper classes, grouped together as "bourgeoisie," were to be destroyed or absorbed in a workers' republic.

As a start, all private property rights were abolished. All land, all goods of every kind, all money, all precious stones, the very clothes that men wore became henceforth the property of the state. The very furniture in a private home was no longer the possession of its former owners. The

state might take it, and usually did, possibly leaving the former owner a few things for his own use. The former rich were treated with special disdain. In one district that I know, after being expelled from their old homes they were sent to cellar dwellings. "They have had more than their share of the good things of life. Now let them taste the bad," said the commissar appointed to administer the district.

Banks were closed or taken over by the state, and after a few months people could no longer draw from their savings on deposit. Stock exchanges were closed down, and even if they had not been, stocks and shares had lost their value. A sponge was wiped over debts, public and private. The state planned to abolish money altogether, adopting a system of exchange in kind.

All who had lived on rents, on the interests of invested capital, on the yield of great estates, found their means of livelihood disappear almost in a day. Some people hid their savings,

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and gradually brought out their buried roubles secretly to buy food. But money dropped so rapidly in value that even great hoards soon became of little worth.

Within three years of the start of the Communist Republic, two hundred thousand roubles, in pre-war days worth, say, £20,000, were worth but £1. In the early summer of 1923, during the anxious days when a break was expected in Anglo-Russian relations, people offered one thousand million roubles for an English £1 note. One thousand million roubles in the old days were equal to £100,000,000—more than the wealth of the richest man in the world.

The learned professions suffered heavily. Lawyers, judges, notaries, and all the elaborate organization of old-time justice were thrown into the discard. Courts of law and the old code

of law were abolished, their place being taken by peoples' courts, presided over by working men, who sentenced according to "the proletarian conscience." Doctors were employees of the state, receiving a pitifully small salary and an allowance of food. Professors and teachers who were suffered to retain their posts were also paid by the state.

All the machinery of trade halted. Foreign markets were closed to Russia, for other nations had declared a blockade, and so exports and imports ceased. Private shops were closed. Nothing did more to produce an air of apathy and deadness in the cities than this. Restaurants—except for a few that ran secretly—were closed, and so the armies of cooks, waiters, musicians, scullions found their old living gone.

The state was to be the universal parent. It provided work, food,



SATURDAY VOLUNTEER WORKERS CLEANING THE MOSCOW STREETS

In the Russian vocabulary, "Saturdaying" now signifies not merrymaking, but hard work. All able-bodied Russians must volunteer each Saturday for state service, a rule that has helped to break the back of Bolshevist ardour, for according to a careful observer: "The best cure for this disease is—Bolshevism. Bolshevism in practice is an unflinching remedy for Bolshevism in theory"



BOLSHEVISTS MAKE MERRY ON THE FIRST OF MAY

Russia has never allowed the old customs of general jollity on May Day to die out. Before the Revolution, the students all assumed white cap covers, even if the snow was falling, as a sign that spring, or, at any rate, its season, had come. The date has now been turned by the Bolsheviks into Labour Day, and here they are seen celebrating this day in their own way

amusement, travel, education. Everyone was rationed, and much time each day was spent in waiting for doles of food in the public distributing centres. As civil war and the blockade grew in severity, the rations grew smaller and smaller, until in Petrograd in 1919-20 the average ration often did not amount to more than one to two ounces of black bread a day, with, perhaps, an occasional portion of potato or herring soup.

Masses of the people were at first intoxicated by their new liberty, and in their release from the severity of the old rule they plunged into many excesses. The poor marched from their slum dwellings and seized the homes of the rich; working men drove their old managers and foremen away, and took possession of the factories. There was to be no master save the people's will. School children appointed committees, school "soviets," to manage their schools, and declared that they would only study what and when they wanted. Patients in hospitals appointed their "soviets," that gave directions to the doctors. The working-man engineer

scorned dictation about his work. He would do what he pleased.

The years from 1917 to the summer of 1921 were a period of great suffering for all classes. Many of the old rich and professional workers fled, and established colonies in Berlin, Paris, and elsewhere. Many of those who remained were arrested for conspiracy against the new Government, and many died. Those who remained had to work like other people, and there were some officials who delighted in giving them the most menial tasks. Former princesses became laundry women; society ladies of yesterday were found sweeping the streets or clearing the snow. Wise men and women forgot their old life, learned a trade, drove a cab, wielded a hammer, or went as peasants on the land. Others clung on to their old traditions, believing that this new condition of affairs could not endure.

There were great rebellions. Large sections of the old tsarist armies, under generals like Denikin, Koltchak, Wrangel, and Yudenitch, fought the Bolsheviks, and at one period had



FORCEFUL ORATORY FROM AN ARMoured CAR IN THE RED SQUARE

To a mixed audience of soldiers and civilians Karsiev, one of the Bolshevik commissioners, or civil administrators, harangues with vivid gestures. Behind are the tall buildings of the Trading Rows of Moscow, a hive of offices and shops over two hundred and fifty yards long. But while the crowd is animated under its many banners, commerce halts in the great emporium



BROTHERHOOD UNDER THE FIRST FLAG OF FREE RUSSIA

When the storm of revolution first broke over Russia, all classes and creeds were united by "an immense and amazing happiness." Freedom of thought, word, and action had come at last, and the watchwords of the bloodless revolution, "Liberty, Equality, and Fraternity," emblazoned throughout the land, held bright hopes for the future. But Russia is still no nearer to the millennium.

Photo, Pioneer Press-Bureau



MOCK EXECUTION OF THE MAN RESPONSIBLE FOR LIEBKNECHT'S DEATH

On the anniversary of the murder of Karl Liebknecht the German Socialist, Russian Communists organized a "demonstration." Palm leaves, with ribbons, testifying to the "everlasting glory" of this "Apostle of Communism," adorned a portrait of Liebknecht, and behind, a huge inscription bore the words: "You kill our leaders, but you cannot kill the Communist Revolution."

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conquered so much territory that they seemed likely to win. But the Bolsheviks, often with working-men commanders, fought with the fanaticism of religious enthusiasts, and defeated one after another. Many peasants resented the new Communism which, while it gave them land, only permitted them to keep sufficient of what they grew to feed themselves, claiming the rest for the state. Peasant uprisings were frequent. These, too, were gradually suppressed.

The Communist leaders aimed at creating a systematic state, with strict discipline, and a more even distribution of wealth. They were enthusiasts for education, and opened new schools all over the country. They tackled illiteracy, compelling all workers in factories and all soldiers to learn to

read and write. They took control of the Press, and poured out books by the million, not merely propagandist works, but standard literature. They were hampered at every turn by lack of money and lack of trained assistance. When they tried to reorganize industry, they found that there were few or none to take the place of the old and experienced managers and foremen.

In running the state, they had to employ hundreds of thousands of non-Communists, and many of these did their best secretly to hamper and wreck all they could. The Communists were opposed to excessive officialism, but they found that they were employing more often worse officials than tsarism had done in its heyday.

Early in 1921, Lenin, the Communist leader, induced his followers to face the



WOMEN AND CHILDREN ENJOYING THE BENEFITS OF THE RED RULE

It was soon discovered by the minority who engineered the revolution that they, like the old rulers, had still to reckon with the great majority. This section soon found propaganda and revolutionary rhetoric but sorry substitutes for food. The little ones in this queue wait for soup while an ironic notice over the way reads "stolovaya," or eating-house, the phrase as empty as the shop



APOSTLE OF DESTRUCTION INTENT ON HIS WANTON WORK

One fanatical aspect of Bolshevism is vividly depicted in this scene where a young hooligan revels unrestrainedly in his malicious destructive tendencies. Communist psychology has swept away all barriers of self restraint and the international law of Bolshevism may be summed up in "the good old rule, the simple plan that he shall take who has the power, and he shall keep who can"

Photo, Florence Farmborough

situation. Manufactures had almost entirely ceased. Many of the peasants, as a protest against the seizure of their surplus food stuffs, were only growing the minimum of grain necessary for themselves. Much of the machinery of manufacture was wrecked or useless. Tools, locomotives, ploughs, and spades were all wanted. Old stocks were exhausted, none were being produced to take their place, and the state had no money to buy any.

In the cities the people were cold and hungry. Most of the hospitals had no medicines or drugs, not even chloroform to give momentary unconsciousness to people under the knife. In the schools there was not one pencil for every twelve children.

Something had to be done. The working men would not think of going back to the old tsarism. Acting on

Lenin's counsel, it was resolved to modify Communism, and to permit some private activity again. As a start, the peasant was allowed to retain and deal in the foodstuffs he raised. Next, small industries were handed back to private initiative, and the attempt that had been made to destroy money was definitely abandoned.

At first, people were doubtful about the sincerity of the authorities. These fears were soon set at rest.

After the autumn of 1921 shops gradually re-opened. People were permitted to own their own homes. They were allowed to possess private wealth and even, under some limitations, to bequeath it. Businesses came more and more under private management, and while the state, by a system of "trusts," owned and controlled the big industries, it was expected that some of

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COMRADE OF THE COMMUNISTS

Physically he is a brawny young soldier, but his finer feelings have been blunted by Bolshevik influence, and he is expected to commit any crime in the cause of Red Russia

Photo, Donald McLeish

these would again return to private control. Banking was revived, the court of law was constituted as a separate organization, with professional lawyers, and strict discipline was established in factories. Above all, the system of universal rations disappeared. People who wanted food, clothing, travel, amusement, had to pay for them

as in other lands, or go without. The visitors to Moscow or Petrograd were now usually surprised at the order and quiet there. The capital was transferred from Petrograd to Moscow, which became the centre of government. Much of the wreck and ruin of the revolution was cleared away. The streets were well kept, traffic was strictly controlled, there was an excellent tramway system, and the shops began to show beautiful things. The selection of the shop stocks was, however, strangely uncertain. One could not as a rule buy, for example, roll films, foreign newspapers, or foreign new books, but food was cheap. There were many unemployed.

The theatres of Moscow, always world leaders, retained their leadership right through the revolution. The Moscow Great Theatre retained its place as one of the three greatest opera houses in Europe, while theatres like the Art, the Kamerny, and Meyerhold's showed the way for fresh developments in drama.

Moscow had its new rich, the Nepmen as they were called (N.E.P.—New Economic Policy, the change instituted by Lenin in 1921). They mostly made their living by trading and speculation. To cater for these there were expensive restaurants and gambling houses, where gay night life was maintained until three every morning. In the shops one could buy furs as costly and dresses as delicate as ten years before. Some of the old court dressmakers endeavoured to work out a new republican mode in women's dress, which should give a note of simplicity and modernism typifying the Commune. But it was confessed that the "new rich woman preferred the latest Paris fashions."

Most of the rest of the country was far less happy than Moscow. One reason for this was the terrible famine that swept over south and south-east Russia in 1921-22. Famines are periodic in the Volga region, but in olden days there were always stores of

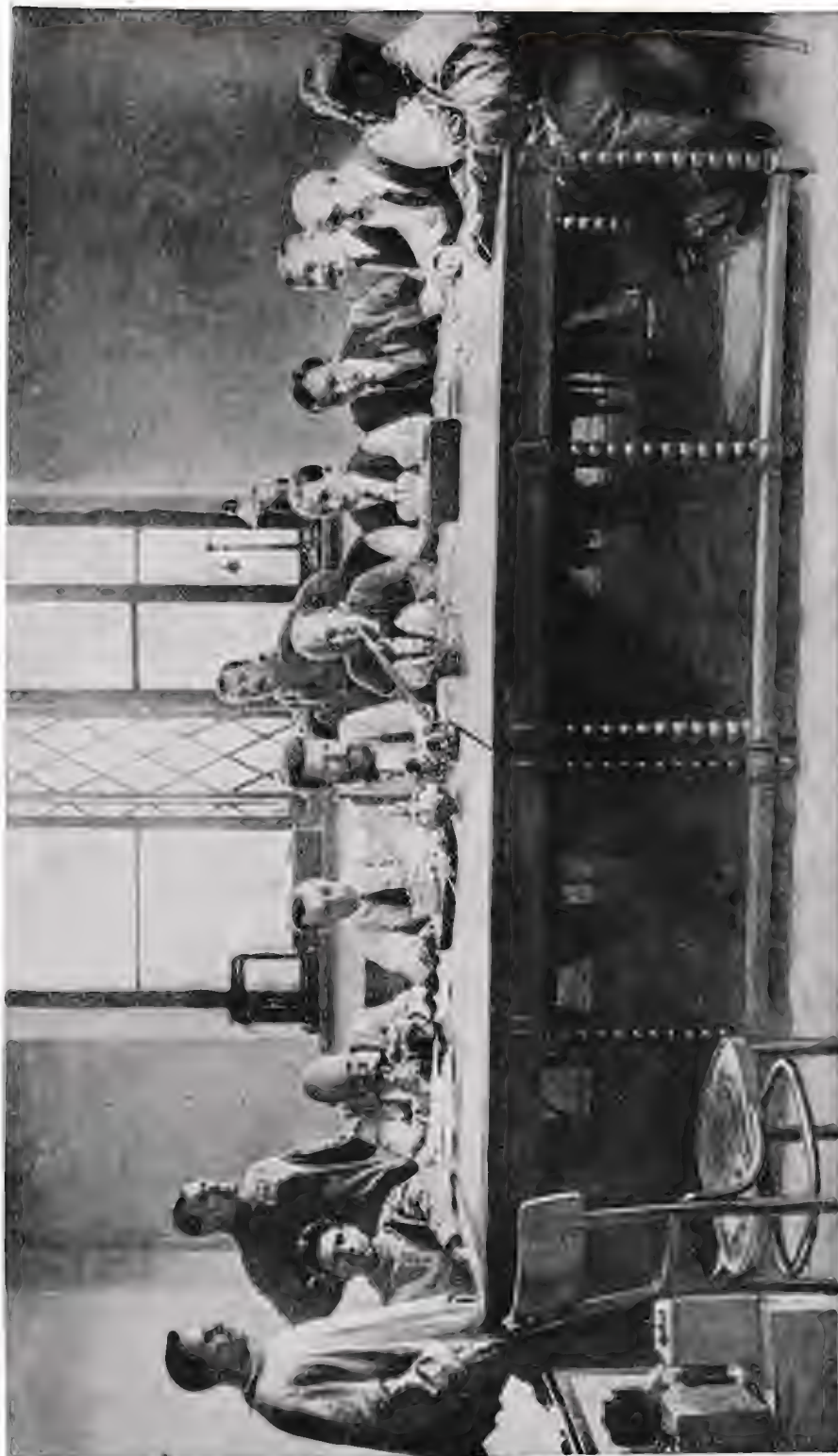


"RED ROSA" OF RED RUSSIA AND FELLOW REVOLUTIONARIES
 Beguiling in hand, and wearing a white lace dress, Red Rosa, as she was appropriately called—and to be confused with Rosa Luxemburg—is seen holding court in the midst of a group of fellow agitators. It is alleged that she killed several branded Russian officers with her own hand, and that they, terrified for a space with her crimes, she posed as a goddess of justice and a promoter of freedom.



MEN AND BOYS IN THE WELTER OF BOLSHEVISM
 Withdrawn from their normal avocations and gathered together to await the decision of Russia's new rulers as to their next task, these men and boys, in their varied and nondescript garb, form just such a crowd as revolution might expect to assemble in any great city. For them obedience to Red rule is the only alternative to hunger or perhaps a more sudden end by execution.

Photo, David McLean



RUSSIAN IMPERIAL JEWELS, INCLUDING THE LATE TSAR'S CROWN, IN THE HANDS OF THE SOVIET GOVERNMENT
 The long narrow table is spread with an array of precious jewels forming part of the famous Russian Crown Jewels, seized by the Bolsheviks, kept in the secrecy of a garreted building in Moscow, and valued in American currency at sixty million dollars. A few Soviet officials, including members of the Crown Jewels Committee, the Director of the Hermitage Museum at Petrograd, and a well-known French jewel expert are here seen placing an assessed value on the beautiful gems, in order that they may be disposed of in foreign markets to help Russian finances and so stabilize the Russian rouble.

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food to meet them. In 1921 the country had been swept by rival White and Red armies, and all the peasants' stocks had vanished. The horrors experienced, particularly in the early winter of 1921, will scarce bear description. People fled from their farms, flocking to the cities and the railways, where they herded together like cattle, famine-stricken multitudes, mad with despair. Parents abandoned their

equipped the hospitals and institutions of half Russia with full stocks of medical supplies. The relief work of the different organizations lasted until the summer of 1923, when the famine was over and most withdrew.

Another horror that did much to check progress was epidemic disease, a dead spectre that marched through the land claiming its share of human life. Cholera in summer and typhus in the



RED MOSCOW GREETING A BRITISH LABOUR DELEGATION

Red Moscow did its best for the entertainment of a British Labour Delegation, and friendly greetings were showered upon the visitors from all sides. For their benefit a naval and military parade was organized, and members of the delegation are here seen assembled under the portico of the Opera House, reviewing Communist forces marching past them through the Theatre Square

children, and men and women died wholesale, until it was impossible to bury them, save in heaps in great pits. People dropped dead in the streets and lay until the dogs gnawed at them.

The Russian Government appealed to the world for aid, and the world responded. The British did something, but the lion's share of relief was carried out by the Americans, who spent \$70,000,000 (say, £14,000,000), fed at one time over ten million hungry, and

autumn and winter slew their hundreds of thousands. Dr. Shemaskho, the head of the Government Commissariat of Health, with the assistance of foreign agencies, began a great campaign, and by the spring of 1923 these were apparently brought under control. Another epidemic disease, however, spread over large parts of Russia—malaria—and month by month during the summer claimed increasing armies of victims. In the first flush of Communist

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enthusiasm, some proposed the separation of children from their parents, to bring them up in institutions from three years old, in order to attain more perfect equality. This, however, was never put in practice. Large numbers of institutions were opened by the state, but these were filled by orphan and destitute children.

One of the most far-reaching changes under the Commune was the transformation of the position of the Church. Russia was formerly the most religious country in Christendom, if the outward observance of religious ceremony be taken as a measure of faith. Icons (sacred pictures) hung everywhere, and the gorgeous ceremonial of the Greek Church pervaded national life. There was, admittedly, much corruption and immorality in the Church, especially in

some monasteries, and discipline among the clergy was slack. Drunkenness, for example, was often regarded as little more than an amiable weakness.

With the rise of Communism, all was changed. The Communists were avowedly atheists. Under the new Russian Constitution, the Church was disestablished and religious freedom granted. But the entire influence of the Communist party was against religion, and the Churches were soon made to feel it. Various ordinances were passed regulating religious activity.

The class teaching of religion to young people under eighteen was prohibited, and Churches were forbidden to exercise philanthropy. The struggle between one section of the Church and the State came to a head over the resolution of the Government to use surplus Church



WHEN THE FLOODGATES OF BOLSHEVIST ORATORY ARE THROWN OPEN
Bolshevist leaders found it not a little difficult to retain the interest and affection of many of their followers whose eyes were gradually opened to the horror of the despotism that became rampant in Russia. But eloquence works wonders with the peasant's childlike credulity, and the ambitious orator was able quickly to gather a crowd and sway it to right or left with the fire of his verbosity



RAW REVOLUTIONARIES IN TRAINING AT PETROGRAD

By its avowed friendship for the poor, its advocacy of liberty, and hatred of bureaucracy, Russian Communism drew to its ranks all the proletariat of the towns. Here is a division of men and lads from Minsk, their irregular marching proving them to be the rawest of recruits, but a few weeks under Bolshevik training would transform them into capable servants of the Commune

treasures for famine relief. Many clerics were arrested for resisting this decree and for allied offences, and the execution of the Greek Archbishop of Petrograd and the Catholic Dean Butchkevitch appalled the world.

Communism unquestionably has much influence on the moral life of the people. Just as in England the excitement of the Great War led to a lowering of the moral standard, so war and revolution had a similar effect in Russia.

Marriage laws became very simple, consisting of a form of registration. Most Russians, however, insisted upon a religious marriage as well. Divorce could be had, without specific cause, at the will of either party; but after a third divorce a person was not allowed to re-marry. One of the great problems with young people arose from the fact that in the break-up of life during national change it was impossible to train many for professions or callings. The universities were, however, crowded as never before.

Money presented one of the problems of new Russia. With a currency con-

stantly falling, no one except the foolish saved paper money. A hundred millions to-day might be worth only fifty millions next week. People bought goods, or gold, or gold notes if they wished to save.

To avoid big numbers the Government late in 1921 issued new notes on which each rouble was worth ten thousand old roubles. In 1923, still fresh notes were printed; one rouble was worth a million old roubles of three years before.

After studying surface changes, the onlooker was forced to believe that fundamentally Russia retained her nationality and her national characteristics. Many of the faults that provoked foreigners most were very like those known under the old regime. New Russia, like old Russia, was bureaucratic. But new Russia was seen to be trying to find the right path. And it seemed in 1923 safe to say that, whatever path she took it would not be one leading her back to the old regime. That stage had passed as definitely as the rule of Napoleon had passed in France.



CROWDS OUTSIDE THE KREMLIN ACCLAIMING "LIBERTY"

This is a glimpse of the Red Square at Moscow on the occasion of a great military review held in connection with the "Red International," and attended by many important Soviet commissars and officials and witnessed by immense throngs, one and all animated by the ideas, more or less understood, of those who were then controlling the destinies of what was once the Empire of the Tsars

Russia

III. Rise & Progress of the Great Slav State

By Sir Bernard Pares

Professor of Russian Language, Literature and History, London University

RUSSIA occupies the eastern half of Europe and a great part of Asia, having for its northern boundary the Arctic Ocean. As there are no interior mountain ranges, there are few and only gradual variations in climate as one goes southward. There is a greater proportion of marsh than in any other large country in Europe. These marshes serve as reservoirs to great rivers which, winding through the crumbly soil, traverse enormous distances and form natural highways. Along these great river-ways travelled the stream of peasant migration which was the chief factor in the creation of the Russian Empire.

The northern part is covered with forests, mostly coniferous. The southern part is open plain, and is the best grain-producing land in Europe. It was along this black soil that the invaders found a ready road into Europe. The black soil begins far back in Siberia, and in an ever-narrowing wedge reaches as far west as Galicia. Asiatic tribal organizations, if they were unable to break through to the Pacific, could follow this great road westward; it gave them abundant fodder for their horses and cattle.

The Slavs, of which family the Russian people are a branch, appear in the first few centuries of the Christian era only as subject elements in successive agglomerations of various tribes, rapidly formed and dissolved. The home in which history first identifies them is near the Carpathian Mountains from which, near the end of the fifth century and throughout the sixth, they raided the eastern empire of Byzantium. The clan was the basis of their social life; and it would seem that their military expeditions, which had but little organization, were conducted by the military elements of various clans.

Clan Life Replaced by the Family

It appears that they were organizing themselves into something more like a confederation when, in the sixth century, they were conquered and enslaved by the Avars. This set various Slavonic units radiating out in different directions. The Serbs and Croats went south-west, the Czechs and Slovaks north-west, the Poles north, and the Russians eastward to the Dnieper. The migration helped to split up the old clan basis which, by the time the Russians settled on the Dnieper, had

been almost replaced by that of the family. The Dnieper forms part of a great river-road running from Scandinavia to Constantinople. This road runs by the Gulf of Finland, the Neva, Lake Ladoga, the Volkhov, the Lovat, then by tributaries of the Dvina to the Dnieper, by which it passes into the Black Sea. When the Russians approached the Dnieper from the west, they found on its eastern side an Asiatic tribe, the Kozars, who, being rather traders than warriors, offered for over a hundred years an unwonted respite from the conflicts which disturbed this part of Europe. The Russians became tributary to the Kozars, but their yoke was an easy one and the connexion gave them trade communication as far as the Black Sea, the Volga, and even Bagdad (ninth century).

Russia Based on the River-Road

In the ninth century the empire of the Kozars was overthrown by a peculiarly savage people from Asia—the Pechenegs. The water-road lost its eastern communications, and was itself in danger. It was in these circumstances that various Viking adventurers, who had now become more necessary than ever for the defence of the Slavonic towns, were able to make themselves masters of them. The best known of these incomers was Rurik, who established his rule in Novgorod on the Volkhov; his successor Oleg (879-912) extended his control south as far as Kiev, and moved thither the centre of his rule.

The name Rus was first given to this state. It was less a dominion than a militant trading company based on the water-road. The Vikings Askold and Dir, who had preceded Oleg in Kiev, had already made a military expedition to Constantinople. Several others followed under Oleg and his successors. These relations of war and trade acquainted the Russians with eastern Christianity; and Olga, who was regent after the death of her husband, Prince Igor, became a Christian (957). Her son and successor, Svyatoslav, at one time thought of moving his capital from Kiev to Bulgaria, but it was his son Vladimir who introduced Orthodox Christianity into Russia.

Yaroslav, son of Vladimir (1015), made Kiev one of the principal cities of the Orthodox East. He made marriage alliances with other European states, and

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one of his daughters became Queen of France. He initiated the first written law code of Russia (*Russkaya Pravda*), which was an attempt to codify for civil cases the principles of Byzantine legislation blended with Viking and Russian customs.

Kiev kept up a long struggle against the heathen nomads from Asia, but she proved unequal to this strain. The population itself moved away from the threatened water road. Some retreated to Galicia (the future Ukrainians); others, the majority, took a line of least resistance to the watershed round Moscow, where, blending with Finnish elements, they formed the Great Russian race.

Tartar Invasion of Russia

In 1224 the heaviest blow from the side of Asia fell upon Russia. The Tartars were an accumulation of Mongolian tribes massed into a vast moving and militant force by the genius of Temuchin (Jenghiz Khan, d. 1227). The main mass remained in Eastern Asia and established the greatest empire of the time, of whose organization we have a picture in the *Travels of Marco Polo*. A great-nephew of Jenghiz Khan, Baty, led another mass of Tartars into Russia. The Polovtsy, who had routed and replaced the Pechenegs, appealed to the Southern Russian princes for help, which some of these gave, but were easily overwhelmed. This was only the advance guard of the Tartars, and in 1237 the mass moved in a more northerly direction, attacking Central Russia.

Vladimir, the new capital created by Andrew Bogolyubsky, was sacked, and never recovered its importance. The Tartars conquered practically all Russia, except the great merchant city of Novgorod, protected by its climate and its marshes. For two hundred and forty years (1240-1480) Russia was to remain under the Tartar yoke.

Administration Centred in Moscow

It was only during the first years of subjection that this yoke was felt in its full weight; the Tartars did not settle in Central and Northern Russia. Attacks and raids were to continue for many generations; and Tartar envoys regularly appeared to claim tribute. Even Alexander Nevsky (d. 1263), the national hero of this time of distress, who had won notable victories over the Swedes and the German knights (1240-41), had to counsel the unconquered city of Novgorod to pay this tribute.

Russia was ruled by small principalities which took more and more of a territorial basis and were further and further subdivided. The office of Grand Prince, or head of the family, was now conferred

by the Tartar Khan, and for some time it passed about among different branches of the princely race. Tver for a time held the headship, but was ultimately outplayed and superseded by Moscow.

The Moscow princes, after the model of Andrew, followed a policy of purchase and colonisation. This was greatly assisted by their obsequious attitude towards the Tartars; and it was not long before the Tartars found it convenient to leave the superintendence of taxation and administration largely to Moscow—the office of Grand Prince soon becoming permanent in the Moscow branch. The Metropolitans (Heads of the Church) ultimately established themselves in Moscow and put the prestige of the Church behind the Moscow princes; and Moscow developed a practice, which became more and more systematic, of concentrating all wealth and power in the hands of the reigning prince, to the disprofit of his brothers.

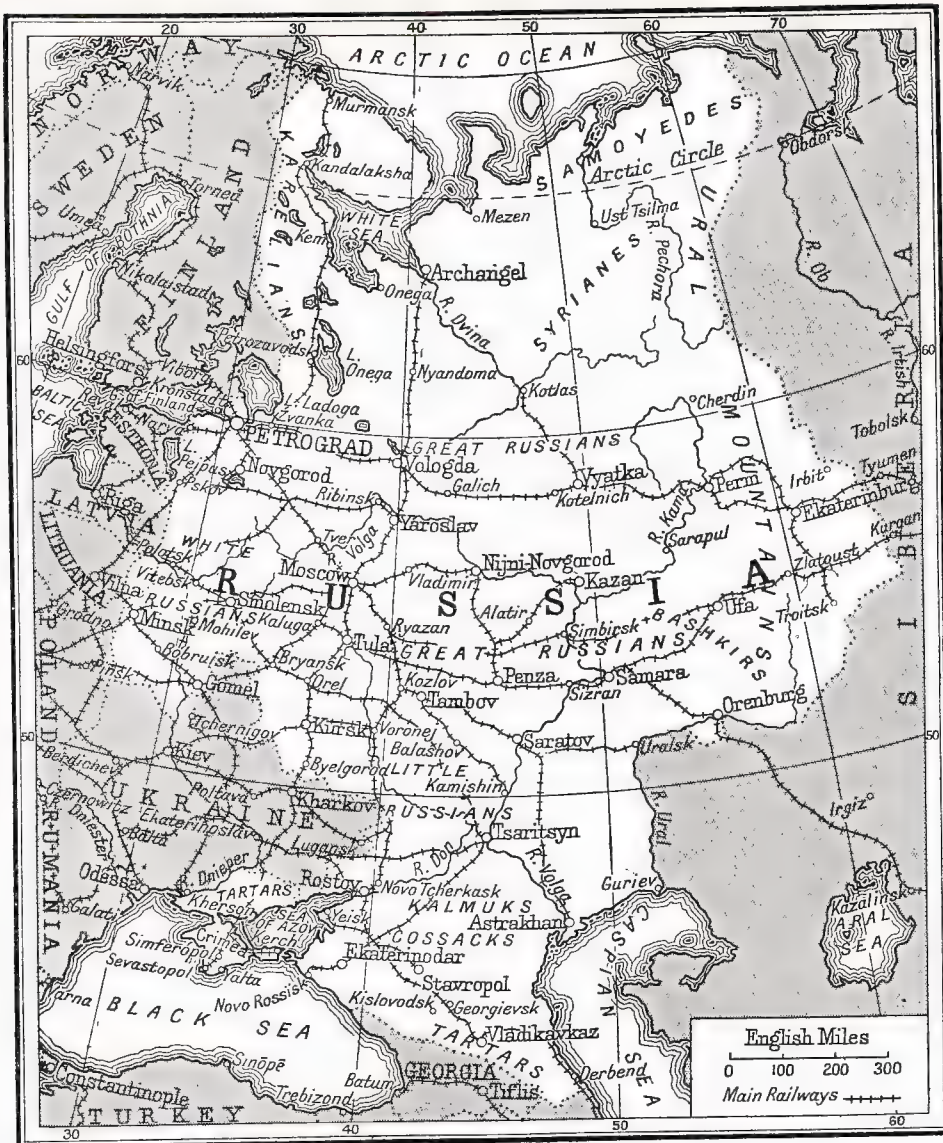
A succession of mediocre but consistent princes led up to the reign of Dmitry of the Don (1359-89). He united the various Russian principalities in a common effort against the Tartars and thoroughly defeated them at Kulikovo in 1380. Moscow was raided by them soon afterwards; but the Russians now grew bolder. Under his grandson, Vasily (1425-62), Moscow finally and irrevocably adopted the order of succession from father to son instead of from brother to brother.

Moscow's authority was truly national; based on the people's need for security and on the strong support of the Church. It was threatened from both sides, which meant constant wars. In 1386 Lithuania, containing a great number of Russians, was united by marriage to Poland, which was henceforward always hostile to Russia.

Hereditary Autocracy Established

Ivan III. (1462-1505), son of Vasily, enormously increased the power of Muscovy. Already the line of the middle Volga, which gave the independent merchant city of Novgorod its communications with its eastern possessions, had been crossed northwards by Moscow colonisation, so that the Muscovite princes could, when they wished, hold up the supplies. Novgorod looked for support to Lithuania, but its citizens were divided, and the great city fell into Ivan's hands like a ripe fruit (1471). Pskov was to fall to Muscovy without a struggle in the next reign.

When, in 1453, Constantinople was captured by the Turks, the niece of the last Greek emperor, Sophia Palaeologa, who became a ward of the Pope, was married to Ivan III. (he was then a widower). Sophia regarded herself as almost an independent sovereign, and



EUROPEAN RUSSIA AND ITS PEOPLES

Ivan considered that he had thus become the heir to the tradition of Constantinople. Byzantine ceremonial was introduced into the Moscow court and helped to strengthen the Russian autocracy. It was now that the Moscow ruler first used the title of Tsar (Caesar).

One result of the marriage was that Moscow finally threw off the Tartar yoke (1480). The Tartars were now as much divided among themselves as the Russians had been when they first arrived. There remained three independent Tartar khanates at Kazan, Astrakhan, and Crimea; the last-named later became a part of the Turkish empire.

Ivan's grandson, Ivan the Terrible

(1533-1584), conquered Kazan, and soon afterwards annexed Astrakhan (1553-54). This opened the road into Siberia, and the region east of the Urals was at the end of the reign conquered by a Cossack, Yermak (1582). Yermak loyally handed over his conquest to Moscow. The further conquest of Siberia proceeded by more or less peaceable colonisation along the main lateral rivers eastwards.

Ivan the Terrible had himself turned his attention westwards, where Turkey, Poland and Sweden blocked his outlets. He specially coveted the Baltic coast and, anticipating Peter the Great, made an attempt to break through on this side, but was foiled in 1558 by a league of

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all his Western enemies against him. Ivan had come to the throne as a mere child, and being clever and extremely high-strung, had bitterly felt the arrogance of the greater nobles during his minority. Ivan suddenly and easily threw off their tutelage (1543), and ruled at first wisely, introducing important reforms. He created local elective institutions, to which he gave a considerable measure of control over the local governors, and he summoned a series of "zemskie sobory" (national assemblies) which, without derogation to his own authority, he consulted on serious issues, including even questions of peace or war. Later, disillusioned in some of his counsellors, he lost his mental balance and established a sheer reign of terror and killed his eldest son with his own hand.

Foundation of the Russia Company

It was in this reign that an English naval expedition, under Chancellor, made its way to Archangel (1553). Ivan received the travellers cordially in Moscow, and commercial relations with England were established, resulting in the foundation of the Russia Company, which still exists.

The Muscovite state was in incessant war on all sides. The expansion of Russian population eastwards kept up a constant atmosphere of raids and counter raids, and large armies had to take the field nearly every year. The state was therefore based on a system by which domains were portioned out to its principal servants with the obligation of acting as colonels of militia, as tax collectors, and as local magistrates. Thus the right of the peasant to move elsewhere, though not yet abolished in principle, was more and more restricted in practice. The increasing state burdens and state control, especially near the centre, drove numberless peasants to find any outlet, legal or otherwise, and thus the outward pressure of Russian colonisation was only strengthened by the increase of control within.

Romance of the Pretender Dmitry

These conditions led to terrible convulsions after Ivan's death. His son, Fedor, died childless in 1598, and was succeeded by his chief minister, Boris Godunov, who was brother-in-law to Fedor, and was strongly suspected of having murdered Fedor's half-brother Dmitry, the only remaining son of Ivan. Boris ruled by suspicion and oppression. Soon it was reported that Dmitry was alive and in Poland. The Pretender advanced without serious resistance to Moscow, Boris dying suddenly before his arrival. After a year's reign (1606), the Pretender

was overthrown by a Russian boyar (or landowner), Vasily Shuisky. However, a second Pretender, who also claimed to be Dmitry, appeared in the provinces and, rallying various elements of disorder, almost blockaded Shuisky in Moscow.

Polish partisan bands ran riot through the country, and ultimately some of the leading Russian nobles, in fear of the growing anarchy and the beginnings of a class war, offered the throne to the Polish crown prince, Ladislav or Vladislav.

Ladislav's father, King Sigismund of Poland, preferred, however, to use the occasion to annex Russian territory to Poland, and conquered Smolensk. On the initiative of the Russian Church, and especially of the Trinity Monastery near Moscow, which the Poles in vain besieged for a year, a patriotic movement began, and ultimately a national army, led by Prince Pozharsky and a butcher, Minin, regained Moscow, and summoned a national assembly of all classes, which elected as tsar Michael Romanov (1613). Michael was the young son of a conspicuous Moscow noble, who had been compelled by Boris to become a monk, and was now at the head of the Church.

Serfdom Under the Romanovs

The Patriarchate or single authority in the Church had been established in Russia in 1589, as one of the consequences of the fall of Constantinople. The Church, by its authority, had done more than anything else to bridge the interregnum between the two dynasties, and the Patriarch Philaret, as he was now called, was the father of the new tsar.

Under the new dynasty the nobles recovered their power, and the zemskie sobory, frequently consulted in the reign of Michael and his son Alexis (1645), gradually ceased to exist. The remains of local self-government also passed away, and on the occasion of the codification of existing laws under Alexis in 1649, the peasant definitely became a serf or chattel whose life was at the full disposal of the local squire.

Serfdom, which defined itself so late in Russia, was based not on feudalism, but on the obligation of the squire to provide recruits for the army and taxes for the treasury, in return for which he received an absolute authority over the peasants on his land, who even ceased to be regarded as distinct from him in the eyes of the law. Serfdom, during the succeeding reigns, became more and more aggravated with the increase of the army and of taxation, and it even became customary for owners to sell individual peasants away from their estates apart from the remaining members of their families. As a result, the migration of

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discontented elements from the centre continued to increase. Many went to Siberia as a line of least resistance, and before the end of the seventeenth century Russian colonies had settled on the Pacific. On the south-west frontier, where conditions of war were almost constant, there had sprung up colonies of Cossacks (or free lances) which, during the interregnum between the dynasties, had aggravated public disorder and gave equal trouble both to Russia and to Poland.

The Dnieper Cossacks, in the reign of Alexis, offered themselves to Moscow to guarantee themselves against Polish control, and the offer was, after much hesitation, accepted.

In the same reign the increasing needs of the state compelled the Moscow government to invite foreign instructors, first military, then scientists, organizers, and traders. There was now a strongly developed German suburb at Moscow. Alexis' very able foreign minister, Ordyn-Nashchokin, tried to inaugurate an intelligent economic policy and local self-government.

Accession of Peter the Great

After the death of Alexis' eldest son and successor Fedor in 1682, a son of Alexis' second marriage, Peter, who was only ten, was chosen as tsar. Peter's half-sister, the Princess Sophia, seized the power. She showed ability and intelligence and a desire to learn from Western civilization. She was, however, displaced by Peter, now grown to manhood, in 1689. Seeking outlets for Russia to the west, he conquered the Turkish fortress of Azov, and concentrated his energy on developing the port of Archangel. He himself came for instruction to Europe, and engaged large numbers of experts and skilled workmen for the service of Russia (1697-98). He was called back by a revolt of his Palace Guard (the Streltsy), which he dissolved, replacing it by troops on the Western model and led largely by foreigners.

To gain an outlet to the Baltic, Peter formed a coalition against the young king of Sweden, Charles XII.

The bulk of Peter's reign was taken up with this war, which, by the way, dictated most of his reforms. The gallant Swede crushed Peter's loose forces at Narva, but by a thorough military organization Peter was, in 1709, able to rout his rival at Poltava.

By conquering the Baltic coast as far south as Riga, Peter brought into the empire a considerable number of German subjects, who later took a prominent part in its administration. By a series of marriages he also obtained an influence

among the princes of Germany. Final peace with Sweden was obtained in 1721, at Nystadt. Peter died in 1725.

With one exception, the whole system of administration of Russia, and indeed the whole structure of its society, was radically changed by Peter. He created a huge standing army, based upon the severest recruiting system, which he quartered on the various provinces. All the gentry he compelled to serve the state; he forced them into schools, and forbade them to marry until they had obtained his certificate of education. Birth was henceforward to give place entirely to seniority in the state service, which was tabulated in the most precise way by ranks ("chiny").

Reorganization of the State

Peter created a senate, nominated by himself, and authorised as a standing institution to replace the emperor in his absence or minority, and he handed over the control of the Church to a similar standing commission—the Holy Synod—to which for purposes of control he attached a procurator of his own. He created for each function of the state, especially military, a "College" of persons corporately responsible for executing his decisions. He instituted the sole succession of eldest sons, the younger being compelled to seek their fortunes in the state service. He developed in every way open to him the economic resources of the country, forming companies indiscriminately of Russians and foreigners, to which he handed over whole villages of serf workmen and gave large government contracts. He worked hard to create a system of roads and canals. He made the merchant class more compact, giving it a considerable measure of self-government, especially in matters of trade.

A Break with the Past

Peter, however, though essentially by his character a peasants' tsar, and always ready to do his work with his own hands, did nothing at all for the peasants except to increase infinitely the burden of taxation and recruitment. Peter's changes, though the product of hand-to-mouth experience and necessity, involved a complete break with Russia's past. In every case he attempted by short cuts to obtain a finished product of state service comparable to that which had grown up by slow stages and on the basis of civilization in Western Europe. One of Peter's latest acts was to claim for the sovereign the right of determining the succession, a right of which he never made use. In consequence, there followed some forty years of palace anarchy

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and violence, in which the country at large had no part.

Peter was succeeded by his second wife, a Lithuanian peasant (Catherine II., 1725), next by his grandson by his first wife (Peter II., 1727), next by the daughter of his half-brother (Anne, 1730), next by a great-grandson of his half-brother (Ivan VI., 1740), and in 1741 by his daughter Elizabeth, who, though extravagant and capricious, gave a short period of repose to the country.

Conflict Between Russia and Prussia

Elizabeth and her able minister, Shuvalov, sought to bring Russia nearer to French standards of enlightenment, and founded Moscow University. She abolished the death penalty, though torture was retained. Personal antipathy to Frederick the Great led her to join with France and Austria in the attempt to annihilate Prussia, and among the battles in which the genius of Frederick triumphed over his overwhelmingly superior enemies, none brought him nearer to the end of his forces than those which he fought against the Russians (Zorndorf and Künersdorf). Russian troops even succeeded in raiding Berlin. The death of Elizabeth in 1761 saved Frederick from destruction.

Her nephew, Peter III., was hopelessly incompetent. His wife, Catherine, originally Princess Sophia of Anhalt-Zerbst, was a woman of exceptional intellect and energy, and finding herself openly insulted and threatened by her husband, she dethroned him without difficulty. Peter was murdered shortly afterwards.

Contentious Reign of Catherine II.

Catherine II. having no kind of legal title to the throne, was struggling throughout her reign (1762-96) with pretenders in the names of her dispossessed predecessors or her son Paul. All these movements she succeeded in crushing. She summoned a remarkable national assembly to assist her in the codification of the laws, but much as the assembly taught Catherine about the conditions of her empire, it did not bring about any serious legislation, and her sincere efforts to raise the question of the emancipation of the serfs broke down against the vested interests of property.

All that she could do was to promote Western instincts among the gentry, who were the support of her throne and almost the only body in the country possessing legal rights. In 1771-74 the whole foundations of the state were disturbed, first by a grievous plague in Moscow, and then by the rising of all the discontented elements around a Cossack, Pugachev. Largely owing to her own personal

courage, the rising was suppressed. There were savage reprisals, and all thought of serious reform became impossible.

While the empire remained at the bottom entirely uncivilized, Catherine, by masterly diplomacy, added to it enormous tracts of territory. Prussia and Austria, fearing the capture of Constantinople, induced her to take her compensation for her victory over the Turks in conjunction with them by a partition of Poland. The Turkish wars brought Catherine to an indecisive war with Sweden. Catherine also formed a league of armed neutrality during the American War of Independence to limit the use which England made of her sea power in time of war, and it is this reign which marks the beginning of Russophobia in England.

Alexander's Futile Efforts for Peace

The outbreak of the French Revolution finally deprived Catherine of any further desire for reform, and a new epoch of Russian history began, in which, instead of the sovereign forcing enlightenment upon the people, the state resisted any attempt of the people to take a part in its own government.

Paul (1796), long dispossessed, was sullen, futile, and capricious. A naval league against England was formed, and Paul and Napoleon even planned the conquest of India. Nelson defeated the new coalition at Copenhagen, and was on his way to Reval when he learned that Paul had been assassinated (1801).

Paul's successor, Alexander, a young man of brilliant promise, had been educated personally by Catherine and by the French thinker, La Harpe. His reign opened with an attempt to secure a general peace in Europe, and to frame a liberal constitution for Russia. His plans for a constitution broke down against the unpreparedness and ignorance of the population, and his efforts for peace ended only in the third coalition against Napoleon and the crushing defeat of Alexander himself at Austerlitz (Dec. 2, 1805). The peace that followed became an alliance against Alexander's former friends, and he subscribed to the Continental blockade against England, which proved ruinous to Russian trade.

The two emperors drifted back into war. In 1812, Napoleon invaded Russia and after hard fighting occupied Moscow, only to find his enemy more determined than ever. He retreated in face of the Russian winter, which was fatal to nine-tenths of his army.

Russian troops took an honourable part in the campaign of 1813 and 1814, and Alexander, whose decision to follow Napoleon into the west had made possible

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the liberation of Western Europe, claimed generous treatment for the defeated emperor, and later insisted on the grant of a French constitution as a necessary condition to the return of the Bourbons.

The magnitude of events had set on Alexander a deep impress of religious mysticism. He planned a holy alliance of monarchs, who should themselves engage to keep peace with each other and to work for the good of their peoples. As far as this took shape later, it was in the form of a police league of sovereigns against peoples. Contact with the West spread liberal and vaguely socialist ideas among several of the abler officers in the Guard. Small revolutionary groups sprang up in Russia, one (in the north) aiming at constitutionalism, and another (in the south) at something not far removed from communism. It was now (1825) that Alexander disappeared from the scene. By many it was believed that he did not die, but became a monk.

Freedom of the Russian Serfs

At the news of his death his younger brother, Nicholas, proclaimed in St. Petersburg the next heir Constantine; but Constantine, who was in Warsaw, had privately abdicated his rights, and therefore proclaimed Nicholas. The confusion which followed was utilised by the conspirators to rise in the name of Constantine and the Constitution. The few troops which joined the rising were suppressed with force, and Nicholas began his reign by investigating this conspiracy.

Up to 1830 Nicholas seriously tried to bring practical improvements into the administration and even to deal with the question of serfdom. Then, when France finally expelled the Bourbons, the Poles rose for independence. Nicholas ruthlessly suppressed the rising, and took a prominent part as the champion of reaction in Europe in the succeeding years, during which police rule in Russia became more pronounced than ever.

The result of Nicholas' aggressive policy abroad was the Crimean War, which cost Russia great losses and great distress. In February, 1855, he died, already aware that his whole system was breaking down.

Alexander II. (1855-81), in his first manifesto, gave precedence to questions of reform. Extracting himself as best he could from the war, he set about the abolition of serfdom. Roughly about one-half of the land holdings were allotted to the peasants, who were to pay redemption dues for them over a period of fifty years. Compensation to the land-owners was defrayed at once by the state, and was in most cases rapidly expended, so that many of the gentry, losing all importance in the country, joined the

town population. The system of communal tenure among the peasants themselves was retained, and the communes were given a measure of administrative authority and were linked up to the central system of administration.

Extension of Local Government

To replace the local authority of the squires there were introduced in 1864 county councils (*zemstva*) elected by the whole local population and authorised to levy rates. To these bodies were entrusted such questions as education, public health, and sanitation. The system of justice was reformed (1862-65) and trial by jury was introduced; judges were declared to be irremovable. A change in the law as to the Press, which substituted a punitive censorship for a preliminary, was nullified by the provision which gave the punitive power not to the law courts but to the administrative officials. Another statute accorded the right of self-government to the universities. The town councils were remodelled on similar lines to the new county councils, but with greater restrictions. The old army, based on serfdom, was replaced by a new army based on conscription.

In 1863 the Poles made another desperate but abortive attempt to recover their liberty, and were deprived as far as possible of all marks of national existence.

Reforming Ardour Followed by Reaction

The greatest Russian writers (the poets Pushkin and Lermontov, the novelists Gogol, Turgenev, Dostoevski and Tolstoy) lived and worked under the oppressive system of Nicholas. In the same reign Belinsky laid the foundations of literary criticism. A new generation of political theorists took the field, roughly breaking with the conventions of the past, and violently attacking the spokesmen of Liberalism; and as the reforming ardour of the emperor tired and reaction set in, numbers of young students, men and women, went to the peasantry to educate them in their various political and social theories. Finding practically no response among the peasants, some of these groups drifted to the back quarters of the larger towns and declared war on the government and on the emperor. High police officers and even governors were stricken down.

Risings in the Balkans in 1874 led to violent Turkish repression, and in 1877 the emperor was practically forced by public opinion to go to the assistance of the Christian Slavs, with whom many of his subjects were already serving as volunteers. The Russian troops crossed the Balkans and reached the gates of



PETROGRAD: VIEW OF THE SEVEN-PIERED NICHOLAS BRIDGE SPANNING THE WATERS OF THE RIVER NEVA.

Petrograd possesses few national or real Russian features, and its outward appearance has the look of a modern and Western city. The long rows of secular buildings interspersed with churches are not to be distinguished from the grassy and the Neva, which in part, has been deepened, since 1859, in summer, usually each animated by carriages and shipping. The Nicholas Bridge, connecting the English Quay with Vasil Ostrov on the right bank of the Neva, is a fine granite and iron structure, at one end of which stands a miniature marble chapel erected in 1854 and dedicated to St. Nicholas.

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Constantinople. The Russo-Turkish War was ended by the Treaty of San Stefano (January, 1878), which gave the new Bulgaria a seaboard on the *Ægean*; but that of Berlin (July 13, 1878) revised the first in a sense wholly hostile to Russia. The Bulgarians, lately liberated by her, were placed under a guarantee of Europe in general, chiefly against Russia. Meanwhile the Bosnians, who are Serbs, were withdrawn from Turkish rule only to be put under that of Austria.

The Treaty of Berlin came as a serious check to Russian aspirations whether religious, patriotic, or democratic. There was a revival of Liberal patriotic opinion during the deadly war between nihilists and the government. The emperor appointed as his chief minister Loris-Melikov (1880), whose programme was to crush revolution but to win the confidence of the general public. The revolutionaries were relentlessly pursued, but the emperor was at last persuaded to summon representatives of the county councils and other bodies to St. Petersburg to take part in the drafting of laws. On the day that he took this decision he was assassinated (March 13, 1881).

Russia's Forward Policy in the East

His successor, Alexander III. (1881-94), for a time put a certain value on experts as consultants of the government, but soon fell back into sheer reaction. The small revolutionary groups were rounded up and punished. The censorship again became intolerable. Education was dragooned, and made as inaccessible as possible to the poorer classes. Travel in Europe was restricted. The Church (through the Procurator of the Holy Synod) was made more and more the instrument of police rule and reaction.

Only the peasants obtained some alleviations of their state burdens. Meanwhile, in its anxiety to get away from the contagious example of Europe, the government prosecuted advance eastwards, and further large tracts fell under Russian rule, with the result that British fears as to India were accentuated and more than once almost led to conflict with Russia.

The Russian race spread itself through Siberia. Isolated in Europe, Russia sought to rule the East, an ambition which harmonised with Germany's desire to get a free field in the Balkans. Russian expansion eastwards reached the confines of dense population in China and later raised questions between Russia and Japan. Non-Russian nationalities of the empire, especially to the west—the Finns, the Germans, the Poles, and the Jews—were subjected to a policy of "russification," aimed at crushing out their national

distinctiveness. Alexander III. kept peace with Europe, but his policy in the Balkans, culminating in the kidnapping of Prince Alexander of Battenberg, kept alive the distrust of the West. To balance the strength of Imperial Germany, the Russian government with some hesitation entered into closer relations with France.

All this time, though at first almost without the attention of the government, Russia was herself undergoing a rapid economic development. The freedom of labour to migrate, together with the exploitation of coal and iron in South Russia, especially on the Donets, created a new industrial area, and the centre of population steadily gravitated southwards. Witte, who had risen from employment on the Odessa Railway to be Minister of Transport and later of Finance (1893-1903), furthered this industrial development in every way.

Socialism and Economic Development

By adopting a gold standard, he facilitated relations with foreign credit of which he made the widest use. In particular, foreign merchants were encouraged to set up works in Russia. New mines and factories received not only concessions and subsidies, but large orders from the government, which was at this time constructing the Trans-Siberian Railway. Witte also enriched the treasury by restoring the state monopoly of spirit.

This industrialisation of Russia, falling at the very time when Marxism was making progress in Western Europe, led to the formation of groups of Socialist thinkers in Russia. Witte endeavoured to win the new industrial workers for the government by a philanthropic system of factory laws and the institution of factory inspectors who were expected to safeguard the interests of the workers; factories were required to establish hospitals, schools, and crèches.

Accession of Nicholas II.

Severe famines in 1891 and 1892 led to a great revival of interest of the public in the peasant. Again students from the universities streamed down to the country, and this time they found useful professional employment as schoolmasters, doctors, or technical experts in the service of the *zemstva*. *Zemstvo* work everywhere revived, and, on the accession of a new sovereign, Nicholas II. (1894-1917), there were again strong requests for constitutional government. These requests were rudely rebuffed, but the *zemstva*, and later the town councils, though increasingly restricted in their powers, particularly in that of levying rates and in that of enforcing their by-laws,

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instituted a campaign of public service which formed a school alike for their members and for their employees.

The leading zemstvo was that of Moscow, which, under D. N. Shipov, served as a model to the rest of the country. Urgent economic questions forced the government to appoint commissions—for instance, to deal with the growing impoverishment of the centre—and on these commissions those members who were associated with zemstvo work supported a common programme. Anxious to utilise this new force in his struggle with the more reactionary ministers, Witte instituted, in 1902, local economic committees based on the zemstva. He was driven from power by his rival Plehve, who later annulled the re-election of Shipov as chairman of the Moscow zemstvo.

Causes of the Russo-Japanese War

The Russian policy of advance eastwards had by now brought Russia to grips with Japan. The Japanese War (1904-5), which was due in part to commercial ambitions of a small group associated with the court, proved the bankruptcy of both the foreign and internal policy of the government. Each reverse in the war was accentuated by troubles at home, which made the government unwilling to send its best troops to the front.

At home two movements ran side by side, one for reform and one for wholesale revolution. In July, 1904, the reactionary minister Plehve was assassinated, and the emperor named as his successor a high official with Liberal views, Prince Svyatopolk-Mirsky, who appealed to the public for its confidence and received a sympathetic response. Moved by the troubled state of the country, leading members of zemstva met in conference in November, 1904, and put forward a programme of far-reaching reforms, including a National Assembly.

Crowning Catastrophe of the Struggle

The emperor forbade the zemstva to talk politics, and announced that he would himself give reforms. There followed a number of professional banquets, at which each profession, practically with unanimity, supported the programme of the zemstva and formed a professional union for the purpose. In January, after a prolonged strike in St. Petersburg, the priest Gapon, formerly and later an agent of the police, led an enormous crowd to the Winter Palace to ask for reforms; the procession was fired on by troops, and there were many victims; police expulsions dispersed many of the demonstrators all over Russia, and there sprang up an epidemic of strikes.

Meanwhile, the more advanced of the zemstvo men set about the formation of a Liberal Party. In February the emperor's uncle, the Grand Duke Sergius, governor-general of Moscow, was assassinated in the Kremlin. The emperor, reprobating this act, at the same time promised a National Assembly. Various parties now began to organize themselves.

The crowning catastrophe of the Japanese War was the destruction of the Russian Fleet at Tsushima (May 27, 1905). Universal indignation found expression in a deputation from men of various parties which was received by the emperor on June 19. Congresses and party conferences followed, and in August the government announced a scheme for an Imperial Duma. In this project the franchise was hopelessly restricted, and the assembly was only to be consultative. Disorders continued, and Poland and other outlying parts almost passed out of control.

The crew of the battleship Potemkin mutinied in the Black Sea and caused consternation in Odessa. Capable agitators created in the country areas a peasants' union, and agrarian riots on a large scale lasted well into the winter, and were only repressed by punitive columns. Witte had, meanwhile, secured moderate terms from the Japanese in the Treaty of Portsmouth.

The Government and the First Duma

In October, practically without organization, starting from a strike of the railwaymen, a general strike spread over the country; and on October 30 the emperor, recalling Witte to power as his Prime Minister, issued a manifesto in which he rectified the limitations of the project of the Duma, extending the franchise and making it legislative, and promulgated from the throne the reforming policy of the first zemstvo conference.

The October manifesto was hailed by many, but disorders did not diminish. A Council of Workmen, which came into being during the strike, challenged the authority of the government in St. Petersburg, but the new strikes for which it called were not effective. On the arrest of some of its members there was a short rising in Moscow, which tended only to discredit the revolutionaries and to tire the public mind of convulsions.

It was at this moment that the law of the Duma was practically made to include universal franchise (December). The tide now flowed the other way. Repression set in, and a peculiarly savage rising in Latvia was ruthlessly crushed. By a number of new fundamental laws made on its own sole initiative, the government limited the competence of the Duma.

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The Duma, when elected, proved to be predominantly Liberal, the dominant party being the Cadets (Constitutional Democrats). It made an almost unanimous demand for detailed reforms, passed a vote of censure on the ministry, and adopted several bills which received no attention. The government invited the country not to trust the Duma, and the Duma replying with an appeal to the people was dissolved (July, 1906).

The minister to whom was entrusted the dissolution of the Duma was P. A. Stolypin. Like Loris-Melikov, he desired to crush revolution and to promote reform. The revolutionary organizations were almost exterminated by field courts-martial. On the other hand, in November, Stolypin, on his own authority, authorised peasants to convert their holdings in the commune into personal property.

The elections to the Second Duma were an almost unanimous reprobation of the dissolution of the First, whose protesting members had been excluded by the government from re-election. The Second Duma was markedly inferior to its predecessor, and kept as quiet as possible in order to prolong its existence, but the reactionaries had now taken heart, Stolypin's influence at court was much diminished, and after a couple of provocative plots the Second Duma was dissolved. At the same time the predominance in the Duma was, by new wholesale restrictions of franchise, transferred to the gentry (June, 1907).

Third Duma's Record of Reform

Little was hoped of the Third Duma. Here the prevailing party were the Octobrists, or Conservative Reformers, who took their stand on the manifesto of October 30, 1905, and the Cadets, or Liberals, were a small minority. The Third Duma (1907-12), however, managed not only to live out its period of five years but to make a definite mark on both legislation and public opinion. Much was done in army and navy reform, in education (made in principle universal), and in the bettering of social conditions.

The principal act of the Duma was the modification and adoption of Stolypin's land decree, and in many parts there began to arise a race of yeomen, living on their own farms apart from interference of the commune, which, as far as land tenure was concerned, in several places dissolved itself. This led to cultivation of waste areas and also incidentally to an influx of peasants into the towns, bringing with them the price which they had received for the sale of their land. The economic progress of the country made very great strides in this period. The employers in various trades were

federated and united in a Council of Trades and Industries which constantly demanded freedom of industrial initiative. Much foreign capital came into Russia; the first Chamber of Commerce was founded specially to promote trade with Great Britain, to which the Duma, as a whole, showed a marked friendliness. These effects flowed from a treaty between the two countries in 1907, which made a satisfactory settlement of their disputes concerning Persia. The Fourth Duma, elected in 1912, contained practically the same personnel as the Third, and continued in every way to develop friendship with Britain.

Bolshevists and Menshevists

Socialist groups had grown greatly in the troubled years. The Socialist Revolutionaries, a country party of Russian origin, had been in the field since 1900 and commanded a great deal of support. Marxism, or Social Democracy, had many adherents in the towns. At a congress held abroad in 1903 the Social Democrats broke up into two groups, of which the Menshevists, headed by Plekhanov, were prepared to deal with and utilize a regime which was becoming increasingly constitutional, while the Bolsheviks, under Lenin, worked for a class war.

In 1909 Austria announced her final annexation of Bosnia, and simultaneously Bulgaria declared her independence from Turkey. This raised again the Serbian question, and there were vehement Serbian protests backed up by the great majority of Russians, independently of party. Germany then made it clear that she was behind Austria, and gave a direct challenge to Russia. Stolypin did not feel strong enough for war, and, after negotiations in which friendly services were rendered by Great Britain, the protests were allowed to drop. In 1911 Stolypin was assassinated. From 1909 onwards Russian opinion was convinced that German aggression and the German challenge would be repeated.

Russia and the Great War

The murder of the Archduke Francis Ferdinand, in 1914, again raised the whole question. Austria and Germany used the occasion for demands on Serbia which brought on the Great War. This war was at first popular in Russia, chiefly as a reply to German aggression and as effecting an alliance with Britain and France. The provision for Red Cross service, and later for the other needs of the army, was left to the "Zemsky Soyuz," an organization of the zemstva under Prince Lvov. Numberless volunteers anticipated their time of service. Poland was at first left open, and Russia

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concentrated her forces principally on the south-west. Here an invading army of Austrians, close upon a million men, was turned by its right flank and driven almost out of Galicia (Aug.-Sept.). When the Germans were successfully advancing on Paris, a Russian counter-stroke was launched on East Prussia, but espionage and lack of organization led to the disaster of Tannenberg (August), where the army of Samsonov was practically annihilated; this diversion, however, had succeeded in drawing off German forces from the advance on Paris.

Ministry Loses Public Confidence

Warsaw was now strongly occupied by the Russians, and a German attacking force was driven off and pursued. In May, 1915, however, a powerful artillery concentration was made against the Russians in Galicia, and, after heroic sacrifices, the Russians were expelled from Austrian territory. The same artillery superiority broke up the whole Russian line. Warsaw was lost, and by the autumn of 1915 the Russians had retreated to the line of the Pinsk marshes.

The next year was marked only by fewer and more local operations, which, however, testified to the steadiness of the Russians and to a somewhat increased equipment. The Duma, whose members had so far mostly confined themselves to war services, now took an active part in demanding efficiency, especially in face of the munition scandals of the previous year, and a group of parties constituting an effective majority, and known as the Progressive Bloc, demanded a ministry possessing the national confidence.

Abdication of the Tsar

The reply of the court was the expulsion of the more Liberal ministers, such as the Foreign Minister Sazonov, and their replacement by men of dubious antecedents and convictions. The new Prime Minister, Stürmer, was practically driven from office by the contempt with which he was received by the Duma. Grave scandals, not unconnected with the equipment of the army, centred on the name of a dissolute priest Rasputin, who enjoyed unlimited credit at the court. The emperor made a visit of conciliation to the Duma, but the ministry was suspected of planning a separate peace.

The rout of the Rumanian armies increased the general distrust of the government. The colossal casualties of the war had had their effect upon the mood of the public, though the army continued to hold good.

In March, 1917, the Minister of the Interior, Protopopov, precipitated matters by posting policemen with machine-guns

at various points in Petrograd (the new name for the capital, introduced during the war), to fire on crowds which were asking for bread. The troops began joining the side of the people, and the government collapsed without any effective resistance. The emperor abdicated, leaving the power in the hands of a provisional government formed by the Duma.

Again a reform and a revolution movement went on side by side; but this time, in view of the extreme war weariness and the collapse of the whole administration, the second prevailed. The provisional government, formed in the main out of the Progressive Bloc, was from the outset at issue with a Council of Workmen's and Soldiers' Deputies. The new government declared at once for universal franchise and a Constituent Assembly, and at once conceded full independence to Poland. It was never, however, able to establish its authority, which was threatened by the Bolshevik group, actively supported by German organization and money. An army order of the Council, which practically released the soldiers from the authority of their officers, completely disorganized the army. The more moderate ministers resigned.

Lenin and Trotsky in Power

A Socialist Revolutionary, Kerensky, held a dictatorship for some months, but a rupture ensued between him and the Commander-in-Chief, Kornilov, who made an unsuccessful attempt to dissolve the Council; and in November Kerensky, in turn, fell before a Bolshevik coup d'état planned with ability by L. Trotsky.

The Bolsheviks established a Government of People's Commissars, of which V. Lenin was President, based in principle on a system of Soviets (or councils), from which all but the working class were excluded. All property was declared to be nationalized, including the profits of industry or agriculture. Peace was concluded with the Central Powers at Brest-Litovsk (1918) on humiliating terms.

The Red Army was ably organized by Trotsky, and various attacks led by Generals Kornilov, Alexeiev, and Denikin in the south, by Admiral Kolchak in Siberia, by General Miller in Archangel, by General Yudenich near Petrograd, and by General Wrangel in the Crimea, which were backed with growing half-heartedness by the Entente Powers, were successfully defeated (1918-20).

Recurring risings of peasants were crushed by punitive columns. An Extraordinary Commission dealt wholesale and summarily with all opponents of the new regime. Only Bolshevik literature was allowed; extensive propaganda was organized all over the country, and a

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comprehensive system of education was planned.

The Reign of Terror was quickly aggravated by epidemics, mortality, and depopulation of the towns, and, after the seizure of the peasants' stock of grain by military expeditions of the government, wholesale famine broke out on the Volga and in South Russia and Crimea.

Among the people there was a notable religious revival and a strong tendency towards individualism and decentralization. A war with Poland (1920) in which the Red Army was driven back from the

gates of Warsaw by the generalship of the French General Weygand, had closed the period of external conflicts, and in March, 1921, Lenin pronounced for "an economic retreat" from the application of Marxist principles and sanctioned a partial restoration of private enterprise in trade.

After negotiations with several European Powers, conferences were held on the initiative of Britain at Genoa and The Hague, with the object of organizing and regulating European assistance for the restoration of normal conditions in the great Slav state.

RUSSIA: FACTS AND FIGURES

The Country

Mainly a vast plain stretching from the Black Sea to the Arctic Ocean. Valdai Hills rise in central part and form principal water parting, main rivers draining thence to Black, Baltic, and Caspian Seas. Northward the boundary is the Arctic Ocean; east a line through the Kirghiz Steppes and the Ural Mountains on whose other side lies Siberia; south the Caspian Sea, the Black Sea, and Rumania; west, Czechoslovakia, Poland, Lithuania, Latvia, Esthonia, the Baltic, and Finland. Only hills exceeding 5,000 feet are in Urals, Crimea, and Caucasus. Elsewhere land surface is mostly under 1,200 feet. Rivers form important national highways, but traffic is much interrupted by floods, freezing, and in the autumn, shortage of water. In the south-east are vast tracts of nearly featureless country called steppes through which rivers flow in deep trenches below general level. Winter lasts six months at Archangel when average daily temperature is below freezing point, five months in Petrograd, and less than three on Black Sea littoral. Large areas are forest-covered and north of them within Arctic Circle are the tundras, marshes in summer and frozen in winter. Total area of European Russia about 1,700,000 square miles with estimated population of 100,000,000.

Government and Constitution

Russia is styled a Socialist Federal Soviet Republic. A constitution was published July 19, 1918, and afterwards amended, which pronounced the country to be a republic of Soviets of Workers', Soldiers', and Peasants' Deputies with entire authority in their hands. Mines, waterways of national importance, livestock, and all land are declared the property of nation, as are all means of transport and production, though these may be leased to private individuals. Constitution assures freedom of opinion, conscience, and the Press. All-Russian Congress of Soviets consists in the case of town Soviets of one representative for every 25,000 inhabitants, and for Provincial Congresses of one for every 125,000. The All-Russian Congress of Soviets elects an All-Russian Central Executive Committee of 386 members meeting not less than once every two months, and in this body is vested legislative, controlling, and administrative powers. Franchise universal and for both sexes after age of eighteen, provided that elector earns a living by productive labour. No priest, ward, or any person deprived of civic right in a criminal court, or who employs others for profit or lives on unearned income, may vote.

Defence

Service in army universal and compulsory, but only labourers allowed privilege of actually bearing

arms for the Soviet, other citizens doing other work of military importance. Red army has a peace strength of about 600,000. There is besides a militia recruited universally from age of eighteen. For the better organization of this force the country is divided into ninety-three regimental districts. Large percentage of officers come from peasant and worker community, though officers of the old imperial army were largely used for organization and training purposes. The navy consists of Baltic fleet and a Black Sea flotilla. In the Baltic there are four old Dreadnoughts, two cruisers, some sixty destroyers, and fifteen submarines. There are also flotillas on the Caspian Sea and the River Dnieper.

Commerce and Industries

Main product of Russia is grain, 47,000,000 tons being harvested in 1922. For same year 120,000 acres were under cotton. In 1921 salt production amounted to 993,000 tons, and petroleum 4,807,000 in 1922. In 1922, 4,476 dessiatines (1 dessiatine = 2.7 acres) were described as area of famine; 2,066 dessiatines as partial famine area; and 3,745 as productive non-famine area. Total value of imports for 1922 in millions of gold roubles at prices ruling in 1913 are estimated at 262,211 for 2,054,455 tons of goods, and exports similarly calculated were valued at 74,982 for 865,450 tons. Main articles of import were foodstuffs, coal, and timber seed, and of export, timber, and metal ores. Soviet Government made a Trade Agreement with Great Britain in 1921. Money unit the rouble, 0.46 roubles being officially equal to the pound sterling, the nominal rouble value being about 2s. 1d.

Communications

There are some 42,500 miles of railway in use, and in European Russia about 20,600 miles of waterway navigable for steamers, 7,400 for light sailing boats, and 88,700 for rafts.

Religion and Education

Complete religious freedom, though prevailing creed is that of Greek Russian or Orthodox Church which has been disestablished. There are large numbers of Mahomedans in east and south-east of country, and Jews in towns of south-west. Education is compulsory and entirely state controlled. No private school may exist. There are various universities and institutions for medicine, economics, and philology.

Chief Towns

Petrograd (population 2,318,000), Moscow (1,050,000), Kharkov (258,000), Kazan (195,000), Nijni-Novgorod (112,000), Archangel (43,500).



WATER CARTED IN HOGSHEADS TO LAY THE DUST SCATTERED BY SAN SALVADOR'S VOLCANO

San Salvador, chief of the Republic's cities, occupies a fine site more than two thousand feet above sea level. But as, like many other towns of Central America, it lies within the immediate danger zone of an active volcano and suffers much from the dust and ashes that are periodically belched forth from its mouth, the water carts have been plenty to do. A walled space is provided where the great hogsheads that serve for tanks may be replenished from the leather pipe area above

Salvador

I. A Vigorous Race in a Volcanic Land

By Hamilton Fyfe

Author of "The Real Mexicans," etc.

WHETHER a people which has seven times rebuilt its capital city after earthquakes, or other disasters volcanic in character, should be praised for its patience and courage or blamed for foolish obstinacy is a question which can be argued both ways. Those who do not know the Salvadorians will probably blame them. Anyone who has been in this small Central American Republic and made any study of the Hondurans will be more inclined to take the favourable view.

For of all the Central Americans they are the most energetic, the most intelligent, the readiest to work. This does not imply that their vigour of mind and body would be considered anything out of the way in North America or in Europe. It is not to be expected that people who live in a climate such as theirs should display the same energy or the same force of character as those who are braced by cold and compelled to wrest a living out of an unfriendly soil. Yet, when compared with their neighbours the Hondurans, they certainly compel admiration.

Compensations for Heavy Risks

Their territory is small, and has a larger population than Nicaragua, which is seven times its size, and than Honduras, which has six times as much territory. And a great part of it is subject to frequent and violent volcanic disturbances. Yet it is in this very part that the mass of the Salvadorians persist in making their abode!

The reason for this is that the volcanic regions are both more healthy and more suitable for farming than the strip of Pacific coast which lies below them or the high mountains which stretch

up behind towards the frontier of Honduras. This is the only one of the Central American countries which has no Atlantic seaboard. It fronts the Pacific only, and it is handicapped by not possessing one really good harbour. Passengers landing at the port of La Libertad used to be slung ashore from lighters in an iron cage. Now the landing system has been improved, and the port of Acajutla has become more important than La Libertad.

The Birth of a Mountain

Approaching the Republic by sea, you are sure to have pointed out to you, as soon as it is visible, the huge volcano called "The Lighthouse of Salvador." This was thrown up in 1770. Its other name is Izalco. Its appearance was preceded by rumblings under the earth and by shocks which terrified the folk on a cattle-farm standing where the crater now is, and sent them flying for safety. When they ventured back to see what had happened, they found the earth had opened and was belching out flames and thick smoke and molten lava.

It is said that within two months a mountain arose four thousand feet high. The aspect of the country was altered, and ever since then the volcano has been in eruption. It does no harm, but the people speak of it with superstitious awe, and believe that some day it will vent its wrath upon them again.

The Salvadorians are a nation of farmers, though they do some manufacturing as well. They grow, without any severe labour, coffee on the slopes of the mountains; sugar, cotton, and tobacco in the hot, damp coast region; and in one district the balsam, which is called "Peruvian," although it was

SALVADOR & ITS PEOPLE



MIGHTY LEAF FROM THE PLANTAIN PLANT

In this land of burning sun nature has provided the means of almost shade in the leaves of the plantain, a food plant allied to the banana. An old tradition connects the plantain with the forbidden fruit of the Garden of Eden

never found in Peru. It got that name from being shipped long ago through the Peruvian port of Callao. The balsam is the sap of a big tree, so thickly-leaved that it makes a darkness in the forests, hundreds of miles in extent, where it grows. The bark is scraped or cut, and the juice compelled to flow. As a cure for asthma and other chest complaints it has a world-wide reputation; it is used also for making soaps and scents.

The trees from which this balsam is taken will not grow well anywhere but in one particular district, inhabited by

Indians. They consider it their own, and make a handsome profit by preparing and selling it. They are known as the Balsimos, and they practise a kind of socialism based on the principle: "From each according to his ability, to each according to his needs." The heads of the community are old men, who act as both governors and priests. To them all earnings are handed over, and at intervals distributed to families in proportion to their requirements.

Little is known for certain about their system. It is supposed that they have vast sums of money buried in the forest, and that every year they add to these with strange religious ceremonies. They are darker, taller, less communicative than the people of Salvador generally, who are almost entirely a mixed race, and one of the best that have resulted from Spanish-Indian marriages. They have certainly shown more enterprise than any

other people on the isthmus. They were the first to break away from Spain, and their earliest ambition was to become a state in the North American Union, which proved that even then they were under the influence of enlightened ideas. They were the first also to struggle against the domination of the priests.

Quite early in their independent history they refused submission to the Archbishop of Guatemala, and chose a bishop of their own. The Pope threatened to excommunicate the entire



CHILDREN OF THE FOREST IN THEIR LOFTY PLAYGROUND

In the labyrinth of its branches, which writhes and twist about the trunk, the acacia tree provides the most exciting possibilities for play. Hide-and-seek and all the breathless joys of children's play have a particular thrill when there is a drop of some feet for the incursions; and, when that, the players can rest shaded by the leafy canopy above



BULLOCK WAGONS IN THE PATH OF THE EARTHQUAKE'S DEVASTATING CONVULSIONS

Though the damage done by a tremendous earthquake and volcanic eruption was sufficient to warrant despair of such a dangerous site for their capital, the Suluans at once set to work to restore order in their streets. Their terrible neighbor displayed its awful powers of destruction in 1814, again in 1874, and then in 1907, and on each occasion the inhabitants went bravely to work and rebuilt their wrecked homes. The wagons are clearing the streets of rubble.

Photo, American Museum of Natural History



WOMEN OF SAN SALVADOR TURN OUT TO CLEAN THE RUBBISH THAT WAS A STREET

In this street the damage by earthquake has been severe. The rubbish has been collected in heaps and the stout-hearted women of the city are filling their wide and shallow baskets. Each load is dumped into a bullock wagon. The construction of the buildings can be seen where the seismic shocks have shaken the plaster from the walls. The cathedral has been rebuilt entirely of wood, the better to withstand the activities of the mountain that some eight thousand feet above

Photo, American Museum of Natural History

SALVADOR & ITS PEOPLE

nation, but that made no difference whatever to their sturdy attitude. Later they wisely fixed at a reasonable amount the marriage fees of the Church. Each congregation has a voice in choosing its priest, and the priests elect their bishop ; thus the whole ecclesiastical system has been given a democratic basis.

Intelligent Democracy in Being

So democratic is the constitution of Salvador that elections to Congress take place every year, yet universal suffrage has not been adopted. All married men are given a vote if they have not been convicted of crime, if they do not owe money, if they have some regular occupation other than domestic service, and if they have never received money for services rendered to a foreign power.

Unmarried men can only vote if they are property owners. The idea is to limit the franchise to those who are doing something useful for the community. On the whole, the government is such as an industrious, quiet, sensible folk deserve. Their finance is well managed, and their debt is small.

Their methods of cultivation might, of course, be improved. The tobacco planters, for example, might hit upon some plan of clearing the tobacco plants from grubs and flies better than driving in flocks of turkeys among them and letting the birds pick the pests off. It can be imagined that they pick off a good deal else !

Paucity of Urban Centres

Indigo used to be grown to great advantage, but it did not succeed in competing with the aniline dye. It needed very careful treatment, cutting just at the right moment ; also it took up a large area of ground compared with the space required for other crops, and the ground needed a great deal of working. For these reasons it has gone out of cultivation. Yet the soil is so accommodating and the climate so kindly that its loss has been little felt. Owing to the people being mostly

farmers, there are few towns ; and those which have grown up are of small size. Apart from the capital there are only two of importance, San Miguel, where there is a fair every year in February, which attracts buyers from all parts of Central America, as that of Nijni-Novgorod used to draw its attendance from every region of Russia and the Middle East ; and Santa Ana, a busy commercial centre, built in a steep situation among green downs, which send torrents pouring through its streets in rainy weather.

The capital, San Salvador, has a magnificent site also which not only gives it very fine views, but keeps it cool and healthy. Nearly three thousand feet high, it looks down to the sea, eighteen miles distant, and in every other direction up to mountains. It is not a picturesque or interesting town. No place could be that has suffered from eleven earthquakes and has been three times almost completely destroyed.

Resilience After Disaster

One of these disasters occurred in 1854. The surface gave one tremendous heave, and in less than a quarter of a minute the town was in ruins. Again in 1873, 1917, and 1919 the town suffered. The vigour of the Salvadorian character was shown then, as before and since that time, by the brisk clearing away of the ruins and the rebuilding of the place. But it could not be supposed that it should be very solidly rebuilt. Still, it has some fair public offices, and though the appearance of the houses is dull, they have delightful gardens, green all the year round, thanks to the water which runs down the centre of the streets and is supplied for watering purposes.

There is a state theatre, where travelling companies appear, and where amateur performances are often given to crowded audiences. These include not merely music by local composers, and singing by the favourites of the hour, but also poems and speeches. These are, indeed, the most popular items of the programme. Any youth



SALVADORIAN GUARD OF HONOUR IN PRESIDENTIAL PROCESSION

One of the signs of progress in all the small republics of Central America is the democracy of their soldiery. So often these present a slaphdash appearance on parade as the martial pomposity of medieval comedy. The troops that form the guard of honour on state occasions in Salvador look very different, and even from a distance suggest quiet efficiency in both pose and equipment.



MESTIZOS OF A VILLAGE IN SALVADOR'S CATTLE DISTRICT

Salvador's cattle district provides meat for the entire Republic, and a quantity of hides for export. Oxen almost universally replace horses, so that from this locality is drawn also much of the means of transport. The carts have sides of poles like those illustrated in the chapter on Portugal, and may have a covering of hide. In these vehicles the countryman takes his produce to market.

who has a good flow of language can make his name easily in Salvador, especially if he celebrates some patriotic theme. They are a perfervidly patriotic people, and keep many festivals commemorating famous events in their history. The early part of such holidays they give up to piety, and the later part to noise. In the mornings they go to church; after that they delight themselves with brass bands and fireworks.

While there are in the capital many reflections of prosperity, yet there are so many charitable societies and establishments in the city that one is driven to infer the existence of a large class below the poverty line.

To be poor in this country does not, of course, carry with it either the reproach or the discomfort which are associated with the receiving of relief, either public or private, among European peoples. The mass of the Indians have never been anything but poor. So long as they are at work they have enough for their needs, which are primitive. When they fall sick or suffer from a disinclination to work they are dependent on help from others, usually their own folk, but in Salvador the well-to-do make provision for those who are not so fortunate as themselves.

Six miles from San Salvador, a pleasant ride out through woods, is a



SAMOA: ISLAND WARRIOR IN WARTIME DRESS

With his collar of sharks' teeth, barbaric headdress and ornaments, and fearsome arms, he recalls a phase of native life when tribal warfare rent the Looe Land of the Southern Seas.

To face page 4321

Photo Bureau & Illustration



HOUSEWORK OUT OF DOORS: KNEADING DOUGH ON A CART SHAFT

Most housewives in Salvador have to make their own bread, and it is pleasant in the cool hours of the earlier morning to take the little bread-trough out of doors and exchange local gossip with the young wife from next door. The poles of the bullock cart have been drawn together for a table, and the double yoke lies in the cart itself

lake bathing resort; a number of hotels with pretty gardens add the attraction of comfort to those of nature; the place is an embodiment of pleasure and peace. Yet as recently as 1880 this Lake Ilopango went through a series of alarming and violent changes, caused by volcanic disturbances far below the surface of the earth.

First the water rose, then it suddenly sank thirty-four feet. The ground around it heaved, there were rumblings which told of explosions beneath it, vapours and mephitic gases escaped. Finally, a volcano arose in the centre of the lake, and through this the fiery energy of the underworld found a vent.

The furious eruption seemed to relieve the troubled earth of its malady, for after it there was quiet again.

The Republic is luckier than most of its Spanish-American fellows in possessing a labouring class which is tractable and industrious, and a governing class which makes genuine efforts in some directions to improve the civilization of the people. It makes efforts to educate them, and it picks out young men and women who show promise as writers, painters, or musicians, and sends them to Europe to be trained at the expense of the state. They go mostly to Paris. Here, as elsewhere in Spanish-America, the French are admired



TROOPS OF THE REPUBLIC UNDER REVIEW IN THE BARRACK SQUARE AT SAN SALVADOR CITY

Scholar maintains a standing army of some station thousand officers and men, and the authorities have been at pains to provide uniforms and arms. Some batteries of mountain artillery, for which local topography offers fine scope, will be noticed on the right. To the left are the domes of the wooden cathedral that has been painted to resemble stone, the real article being inaccessible as building material is view of the activity of Mount San Salvador, seen in the background.

SALVADOR & ITS PEOPLE

for their taste, and the Germans for their thoroughness and perseverance. The trade of Salvador had got mainly into German hands before the Great War. Many even of the British vice-consuls were German traders, a fact which did no good to British commerce.

The greater success of the German merchant is attributed to his careful study of the conditions of his market, to the trouble which he took to have his wares packed attractively, and to the

they work faithfully for all who treat them well. Too obstinately attached to their own ways to make good house-servants, they are in their proper element as guides through difficult country. They find their way by instinct, choose the best camping places, care for the pack-mules, and serve a traveller well.

These Indians have good features and contented expressions. They are short of stature, able to run great distances at a dog-trot, and able to carry great



DRUM AND FLUTE ACCOMPANIMENT TO THE MARIMBA'S MUFFLED MUSIC

In the marimba, an advanced type of the gourd piano found throughout Africa, an example of which is the Liberian balafon, illustrated in page 3326, the lines of development of musical instruments are well indicated. On the discovery that pieces of wood or metal of a certain shape made varying sounds, and that the longer the piece, the lower the note, the scale naturally evolved

easy terms he would grant in order to secure business. Further, the Germans were not so exclusive as the English nor so ready to ridicule the customs of the country as the Americans. They lived with the people, joined in their amusements, adapted themselves to their habits, made their social relations serve their business ends.

The intelligence of the natives is proved by the skill shown by many who were trained, mostly by Germans, as mechanics. They are clean and honest :

burdens. They wear loose cotton trousers, baggy jackets, and wide palm-leaf hats. The women dress neatly, are modest and attractive. Round their heads they wear scarves or kerchiefs for the purpose of keeping off the heat of the sun.

In the Indian homes the patriarchal system prevails, the authority of parents and grandparents is acknowledged and respected. Many attribute the good qualities of the native to the discipline which this system entails.

Salvador

II. Four Centuries of Steady Evolution

By Percy F. Martin

Author of "Through Five Republics of South America," etc.

SALVADOR (or El Salvador), while the smallest, is topographically and, in regard to its products and people, the most interesting of the six Republics of Central America. It is possessed of the most dense population, perhaps the most industrious and well-ordered of the smaller Latin American states. In the gorgeousness of its scenery, however, lies one of its greatest dangers, for this natural beauty has been brought about by violent seismic disturbances, which, while ruthlessly destructive on the one hand, have been productive of much scenic splendour on the other. Not only are the mountains distinguished by their height and strange verdure; their formation and their proximity to the world's earthquake centre endow them with a fascinating terror all their own.

Pedro de Alvarado invaded the country in 1524, coming thither from Mexico by way of Guatemala. After less than four years of Spanish savagery and extermination, complete dominion had been established, and, in 1528, the first European city, San Salvador, was founded, only to be soon afterwards destroyed. The three hundred years of Spanish rule afford very little occasion for comment, the history of progress being uneventful and the course of government similar to that pursued in other Latin American possessions of the Spanish Crown.

There would appear, however, to have been rather less popular discontent in this province of the huge vice-royalty of Guatemala, of which it formed but a

small although important part. But it was impossible for the Spaniards to withstand the effect of the revolt against their dominion which occurred in other parts of South and Central America, so that in September, 1821, when Guatemala severed her connexion with Spain, and the Central American Confederation was formed, Salvador joined in the uprising.

At first consenting to annexation with Mexico, in 1839 the relationship, proving untenable, was severed, and further attempts upon the part of Morazán to reunite this with the other small states of Central America failed; his enterprise, repeated too often, cost him his life (1842).

Serious, indeed, was the position of the newly-arisen Republic of Salvador, since its leaders who had been sent to attend a "Junta" held at Guatemala City were met and overawed by armed bands; their deliberations were forcibly interrupted and suspended; some of them, such as Bedoys, Maida, and others, were assassinated, while Gainza, President of the Provisional Junta, turned traitor and went over to the enemy under promises of a high post in the Mexican Government.

Salvador was the nearest province to Guatemala, and the centre of liberalism; thus it was not long before the patriots of the country took up arms in the defence of their newly-acquired freedom, and they claim the strange distinction of having fought the first seriously organized battle ever waged on Central American territory among Central Americans themselves.

Party jealousies and personal ambitions

brought about political disintegration over a course of years, and fierce internecine struggles continued to rage. In 1885 General Justo Rufino Barrios, President of Guatemala, sought to establish what Morazán had failed to carry out; but his efforts ended equally disastrously. The first well-considered national law of Constitution was followed by a second in 1883, but this, in August, 1886, was discarded and another Constitution—that still in existence—was promulgated.



THE REPUBLIC OF SALVADOR

SALVADOR & ITS STORY

Under its terms the first president to be elected was General Menéndez, his term lasting until 1890, when he was succeeded by General Carlos Ezeta. The third president, General Rafael Gutiérrez, in due course was followed in the order named by General Tomás Regalado, Don Pedro José Escalón, General Fernando Figueróa, Dr. Manuel Enrique Araujo (who was assassinated during his term of office, February, 1913), Don Carlos Meléndez, and Señor Jorge Meléndez.

In November, 1907, the Amapala Conference, held between the presidents of Salvador, Honduras, and Nicaragua, was summoned for the purpose of establishing peace, but failed. In December, 1908, a further effort to stir up revolution in Salvador was made by the then hostile president of Nicaragua, José Santos Zelaya, who instigated an attack upon his fellow-president, General Fernando Figueróa. In April, 1909, the U.S.A. found it expedient to despatch warships to Nicaraguan waters in order to prevent a further incursion into Salvadorian territory.

In July, 1919, further revolutionary movements were chronicled, the more serious having been that headed by General Lopez Gutiérrez, an unsuccessful presidential candidate, who broke into revolt in the region of Pariso, causing sanguinary encounters to take place between his rebel troops and government forces, the encounter taking place close to the Nicaraguan frontier. In May, 1920, General Araujo, another aspirant to the presidency, came into violent conflict with government troops in a bitterly-contested battle fought near Arcato, in Northern Salvador, quite close to the Honduran frontier, but met with defeat. Both uprisings were finally suppressed, but not without considerable loss of life.

Repeated refusal had been returned by Salvador to invitations to join a

Central American Union. But at the end of June, 1921, the government of the day signed an agreement for confederation with Guatemala and Honduras. The federation consists of an offensive and defensive alliance, from which the U.S.A. are debarred because of racial difference.

Feeling between Americans and Salvadorians is not friendly. On December 20, 1919, the Foreign Secretary of Salvador requested the Washington Government to state clearly and definitely the intentions and interpretations of the Monroe Doctrine. On February 29 following, the United States Government replied that "a categorical answer to the question raised" was in preparation, setting forth Dr. Wilson's interpretation of the famous doctrine. This was not forthcoming, however, and since then little further has been heard of the matter.

A short-lived insurrection in the capital, San Salvador, occurred in June, 1921, but was productive of little trouble.

Salvador has been singularly unfortunate in the number and severity of natural disasters overtaking it. Apart from the many volcanic eruptions referred to, including the disastrous earthquake of May, 1919, which destroyed the greater part of the capital—a violent conflagration broke out in the city in the following month of July, when a large number of houses, the newly-erected radio-station, and attendant buildings, covering one and a half blocks in the centre of the city, together with several residences and hotels, were destroyed. Almost simultaneously there was an outbreak of yellow fever, the port of La Unión being placed in quarantine (June, 1920).

Several cases of bubonic plague were discovered, the outbreak constituting a serious menace to the neighbouring states, causing the other Central American nations to place Salvador in rigorous quarantine.

SALVADOR : FACTS AND FIGURES

The Country

Lies on the Pacific coast of Central America, being bounded west by Guatemala, and north and east by Honduras. Save for narrow coastal plain, Salvador is mainly mountainous and abounds in volcanoes. Several of these are active, and the country is subject to periodic earthquakes and destructive eruptions. Bulk of population inhabit a fertile valley between two enclosing ranges. Much of the soil is very productive. Principal and only navigable river, the Lempa, some 200 miles long. Climate varies with altitudes, the coastal belt being forest-covered and unhealthy, while interior is lofty and more bracing. Total area about 13,000 square miles, with a population of some 1,500,000, more than half being of mixed Spanish-Indian stock.

Government and Constitution

Salvador became an independent republic on seceding from the Central American Federation in 1839. Legislative power in hands of Congress

consisting of forty-two deputies representing the several departments elected annually by universal suffrage. President exercises powers of executive and is elected for four years.

Commerce and Industries

Agriculture chief occupation of inhabitants, and coffee is the principal product. Rubber, sugar, tobacco, and cocoa are also cultivated, and gold, silver, iron, copper, and mercury are found. Cattle, sheep, and horses are numerous. Imports for 1921 totalled £2,629,737, and included hardware, drugs, flour, and cottons. Among exports, which totalled £3,738,297 for same year, were coffee, sugar, balsam, hides, and rubber. Standard coin, the gold colon; nominal value, 2s. 1d.

Chief Towns

San Salvador, capital (estimated population 90,000), Santa Ana (70,000), San Miguel (34,000), San Vicente (30,000), Sonsonate (16,000).



MELLIFLIOUS ORATORY OF THE NATIVE TULAPALE CHARMS THE EARS OF THE KANAKAS OF SAMOA

Tautalo is dead to the heart of the Samoans, most courteous of all Polynesians. His facile good opportunity for its display in grave public discussion of matters of general importance, and holds in high estimation that tulapale, or orator, who can use his dignified native language in the grand manner, and charm an audience with his silver tongue. In the days when tribal warfare was frequent, oratory was peculiarly of formal discussion of the procedure to be followed, and oratorical debate not uncommonly ended in mutually satisfactory explanation of alleged unfriendly acts.

Samoa

A Paradise of the South Seas

By Frank Fox

Author of "Oceania," etc.

THE Samoan Islands—"the Navigators' Islands" as they were first christened by Louis Antoine de Bougainville in 1768—are typical of that charming South Seas life which is now quickly passing away.

Where the Pacific Ocean rolls its long swell the world was, until very recent years, still young and fresh. There were there laughing nations of happy children who had never grown up, and lands where the curse of Adam, which is that with the sweat of the brow must bread be won, had not fallen.

Civilization, alas! intrudes now, more urgent each year to bring its drabness of fettered life; and the Paradises of the South Seas yield to its advance—here with the sullen and passionate resentment of the angry child, there with the pathetic listlessness of the child too afraid to be angry.

Still, there survives much—and especially in Samoa—that has the atmosphere rather of the Garden of Eden than of this curious world which man has made for himself—a world of exacting tasks and harsh taskmasters, of ugly houses and smoke-stained skies, of machinery and conventions.

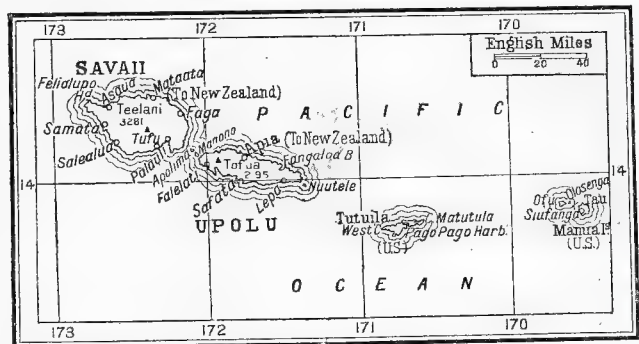
There was enough to hold Robert Louis Stevenson bondsman to Samoa during the closing years of his life. The impression with him, as he records, was instant: "The anchor plunged. It was a small sound, a great event; my soul went down with these moorings whence no windlass may extract nor any diver fish it up, and I, and some of my ship's company,

were from that hour the bondslaves of the isles of Vivien."

The Samoan group, a little south of the Equator, is near to the longitude point where one gains or loses a day travelling west or east. The 171st meridian divides it under two flags: east of that meridian the Stars and Stripes fly; west, the British flag, with the Dominion of New Zealand as guardian. The group has thus two capitals, Pago Pago—an important naval station—for the American half, and Apia for the British half.

This division is the final development of a very troubled history. The Dutch were the first white people to visit Samoa (1722). The French followed in 1768. But neither effected a settlement. The London Missionary Society (1830) were the pioneer white colonists, and they were followed a decade later by a United States naval mission which was the first to explore and survey the group.

In the middle of the nineteenth century a kind of loose tripartite guardianship of the islands was established by Great Britain, the U.S.A., and Germany, but there was no defined diplomatic control. An American naval officer secured the right to establish a



THE ISLANDS OF SAMOA

SAMOA & THE SAMOANS

naval station at Pago Pago in 1872, and made a "treaty" with the Samoan people which his government did not take up.

For a long period of years subsequently the Samoans were the sport of the rivalry of the three white Powers. An American citizen set himself up as dictator of the islands in 1873, and was deported by the British in 1876. The next year the Germans made war on Samoa, deposing one king and setting up another, and naval squadrons from the three Powers assembled at Apia prepared for trouble. Nature—one may imagine without being too fanciful—was

angered at all this squabbling in her little Eden, and the great hurricane of 1889—hurricanes are very rare in the group—completely destroyed the American and the German squadrons. Only the British ship *Calliope* survived by putting out to sea. It was an early proof that the new age of steam and steel had not destroyed the spirit of the British Navy.

The *Calliope* was able, because of the superior care that had been taken of her engines and the courage and daring of her men, to steam out of Apia harbour in the teeth of the wild hurricane. An incident of the tragedy which will be



AGED FINGERS NIMBLE STILL IN BRAIDING TWINE

There is virtually no limit to the practical utility of every portion of the coconut palm, and the Samoans, intelligent and clever craftsmen, make full use of this most valuable of their natural assets. These old fellows, natives of Tutuila, are braiding together shreds of fibre from the husks of coconuts, and twisting the braids into "afe," a twine which while very light is surprisingly strong

Palo, Underwood Post Service



CAPABLE WOMANHOOD BUSY ON SAMOA'S MAIN HOME INDUSTRY

Mats are the prime necessity for Samoans serving up housekeeping, and every native woman is expert in the art of weaving them from the leaves and fibres profusely ready in her hand. Mats piled one on another serve as beds; upon mats the people sit cross-legged for meals; and mats that can be hung up and removed at will serve as walls for the native houses.

Photo, Deane Brothers

always remembered in naval history, and in the records of the Anglo-Saxon race, is that the crews of the doomed American warships "manned the yards" to cheer the British ship as she went out to fight the storm in the open sea. The tragedy of 1889 did seem really

to convey its lesson, and by the Berlin Act Samoa was granted independence, with, however, a Chief Justice representing the three Powers. That system did not endure, and shortly afterwards the Samoan Islands were divided between the United States and Germany, Great



SHIP-BUILDING AND SEAMANSHIP THAT WON FOR THE SAMOANS THE PROUD NAME OF NAVIGATORS

From time immemorial the Samoans have been famous as warriors, seamen, and sailors, that their islands were formerly called the "Navigator" Islands. Their boats were of the canoe type in use among all the peoples of the South Seas, but of iron, and with fire and alms and numerous other with ornaments. They not only built the canoes, but they also built the ships, with decks and dunnage, and accommodations for a large crew for long voyages. Hundreds of miles in length that men have occupied considerable periods of time.

Photo, Bruce Zander.



AMPHIBIOUS YOUNG KANAKAS AT PLAY AMONG THE BLUE LAGOONS THAT FRINGE THE SAMOAN ISLANDS
 Their native watermanship is shown by the Samouais in earliest infancy, the boys making for the net as soon as they can roll. Quite the children's water game is to be seen in the lagoon. All along the coast the children may be seen playing in their little craft with such dexterity that Kanaka and canoe seem to be a single living thing. At the net—a fascinating living picture of Kanaka buoyancy on white lagoon fringed with palms, or outrigger canoes, is the lagoon behind the net leading on the other by verdant palms and on the other by turquoise sea

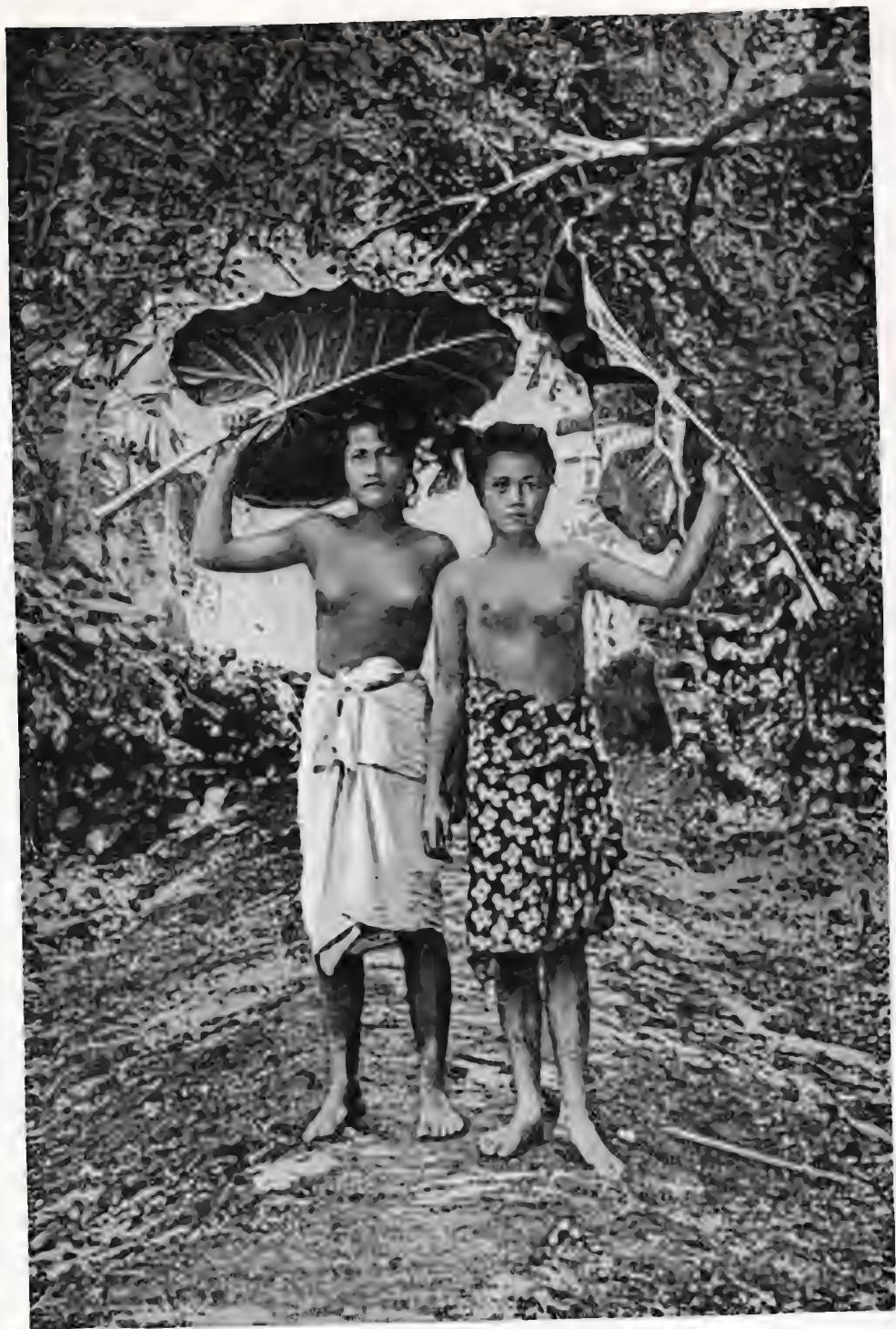
Photo, Underwood Press Service



FAIR DAUGHTERS OF A HANDSOME RACE

Samoans are the handsomest race in the Pacific, and the young women are often really beautiful, with well-proportioned figures and a most alluring charm. Their love of colour is highly developed, and they show a native artistry in the selection for their personal adornment of the flowers and grass that will most enhance the warmth and colour of their skin and hair.

Photo, A. J. Tinknell



MAIDS OF HONOUR OF A SAMOAN VILLAGE "TAUPO"

In not a few communities of still low culture the village virgin is a prominent personality. Known by Samoa as the "taupo," she leads the official dances, and looks after the comfort and entertainment of distinguished visitors. She lives in a house of her own, and is attended by several handmaids chosen for their beauty of face and figure and for their ability and grace as dancers.



CARE-FREE, INDOLENT NATIVE LIFE IN THE GENIAL CLIMATE OF THE BEAUTIFUL ISLANDS OF SAMOA

Living in their villages and working their plantations with a minimum of care and labor, the docile, half-civilized natives of Samoa lead a quiet, happy existence. Food is abundant, vegetables and fruits adorn the chief diet, varied by pork and fish, but even the poorest family is not dependent on labor for the wherewithal to live, and can easily indulge in the pleasures of the gathering. Home industries are few and undeveloped, for there is little incentive to labor, and the consumption of homes and manufacture of cloth and mats provide almost the whole field for the employment of native industry.



SYMPHONY OF ARMS IN A PERFORMANCE OF THE SIVA DANCE

Three young girls are performing an intricate figure of the Siva, said to be one of the most attractive of Polynesian dances. Seated cross-legged on a space of matting, they make all their movements with the arms and upper part of the body; now and then they will sing some pleasant-sounding melody, but song with the Samoans usually goes hand-in-hand with the dance.



AMONG THE MERRY AND PLEASURE-LOVING NATIVES OF SAMOA

The Samoans have an inveterate passion for dancing, and no occasion is too insignificant on which to indulge in this popular pastime. The notions of civilization are discarded for the native custom, and dancers and singers form the regular ballet costumes which, though scanty, is admirably suited for the display of limber grace given by these lithe-limbed daughters of the Southern Pacific.



FORMIDABLE WEAPON OF SAMOAN WARRIOR

Flowers, leaves, and matting are all his costume, but though simple in tastes and chivalrous in manner, this Samoan is not without a leaning towards bellicosity, and can remember the time when he regarded the head of an enemy as his choice trophy

Photo, Underwood Press Service

Britain getting compensation in another quarter. On August 30, 1914, a New Zealand force captured German Samoa, the first capture of a German colony in the Great War. The group is now partly American and partly under New Zealand as mandatory for the British Empire under the League of Nations.

Samoa may boast, I think, the handsomest race in the Pacific. A fine-looking fellow is the Samoan dandy, taller than most of the aboriginal people of Polynesian stock, his hair frizzed out and bleached to a Titian red with lime, which he gets by burning the coral of the reefs. Truly beautiful, too, are the

Samoa women when they are young—fine in figure and light bronze in hue. They are not without a consciousness of their grace, which they assist with wreaths of the dark scarlet hibiscus-flower and the lighter scarlet of the pomegranate-flower.

The dress for the men is the lava lava, a loin-cloth. The women used to wear a very short kirtle made of bark cloth, leaving the rest of the body bare except when the torso was wreathed with flowers for a gala occasion. Lately European influence has led to the women wearing more clothing when in towns and villages where there are white residents.

The Samoans are very courteous and dignified. Their ancient manner of life was a kind of aristocratic communism. Property was little reputed because nature supplied all that man wanted practically without labour on his part. Rank was, however, most

highly esteemed and the chiefs enjoyed great respect. The language reflected the national character in its wealth of honorific terms and its curious provision of a dignified word and a common word for the same object. Politeness demanded that in referring, say, to your neighbour's house you used the dignified word and in referring to your own house the commonplace word.

A Samoan banquet is as elaborate in its ritual and as elegant in its courtesies as a dinner at All Souls College, Oxford. The chief who entertains you is at once your servant and your friend. He is most punctilious in the observance of

SAMOAN ISLANDERS

In Their Halcyon Home



Shapely in figure and light bronze in hue, Samoan young womanhood has both charm and beauty when appparelled in its own bright native garb

Photo, Brown Brothers



They are making kava, the favourite beverage of the Samoans. From the roots of the kava shrub, ground, soaked in water, pounded and rubbed, a milky liquid is extracted which provides a refreshing stimulant

Photo, Brown Brothers



On her lava lava the Samoan woman expends much artistry. It is made of mulberry bark, painted with brilliant juices of tropical plants



Breadfruit furnishes delicious flour. This Tutuitan matron is spreading out the pulp to dry in the sun in preparation for an early baking

Photos, Underwood Press Service



Sprung from brave fighting stock this native warrior of Pago Pago is a formidable foe with his bow and arrows and many-barbed spears

Photo, Brown and Dawson



Towering helms nodding with plumes and blossoms are vanity's crowning achievement when womanhood appears in festal array in Pago Pago

Photo, Brown and Dawson



Conspicuous even above her garish lava lava is the brilliant smile with which the Samoan beauty faces life in her fortunate islands

Photo, Underwood Press Service



Although royalty exists no more in Samoa, birth and breeding still are manifest, as in the gracious figure of this girl of princely origin



A vanishing art in far more civilized lands, oratory is cultivated in Samoa, where this tulafale, or professional orator, is an honoured figure

SAMOA & THE SAMOANS

etiquette on his side, but if you offend unwittingly no notice is taken.

An elaborate etiquette surrounds every social observance, and when tribal wars broke out they were carried on with a ceremonious politeness which prevented them from becoming very murderous. The person of any herald or messenger was sacred, and the discussion of the exactly proper ritual for beginning a fight would often lead to all anger evaporating and a feast being held instead.

It is bad form for a Samoan to brag of his own exploits, but he will magnify his friends' deeds in finely poetic language.

Macdonald's judgement, in his "Oceania," was truthful as well as kindly: "They are most polite in their intercourse with each other. They are hospitable and generous. They live according to strict laws and customs handed down to them from their fore-

fathers. In their way, or according to their lights, they are pious and religious. They live in the presence of the supernatural. They are a sensible people. They treat their children kindly, and are shocked to see Europeans correcting their children: 'I have never seen a native beating a child.'"

Religion is as favoured a hobby among the Samoans as cricket among the Fijians. Before the coming of the white man the Samoan natives followed devoutly religious customs which had neither grossness nor cruelty. When the Europeans came Christianity was accepted eagerly. Prayers are said night and morning in most Samoan houses. In and around Apia there are innumerable churches, missions, and religious schools.

The Roman Catholic Cathedral at Apia is a truly fine building. The London Missionary Society has the greatest



GIRL MEMBERS OF A GENTLE-MANNERED ISLAND COMMUNITY

As with most Pacific islanders, the natives of the Samoan group are much addicted to dancing, singing, and feasting, and in recent years to church-going. An attractive people, they have shown themselves eager to assimilate Christianity, and there is scarcely a village that has not its own pastor and mission school, for the Samoans are alive to all the advantages of education

Photo, Keystone View Co.



AFTER THE COCONUT HARVEST IN SAMOA: SKILLED LABOUR MAKING COPRA

Copra is the important export of the Samoan Islands. The coconuts are laid out open, and the kernels taken out and cut into strips, which are then dried. These dried strips are the seeds of copra, exported for the sake of its oil, which is extracted by pressure in the mills of Europe. In the West the oil is used for lamps and in margarine; in Europe it enters largely into the manufacture of margarine, soap, candles, and oilseeds. The residue is not infrequently used to assist in the making of the oil-cake given as fattening fodder to cattle.

Photo, A. J. F. F. F. F.

SAMOA & THE SAMOANS

number of adherents—about twenty-eight thousand. There are also Mormon and Seventh Day Adventist sects. On Sundays every place is closed and every Samoan goes to church.

The Samoan has ample supplies of the necessities of life provided for him by nature. The breadfruit, the yam, the taro—the two last resemble potatoes somewhat, the former is a faint imitation of bread—many kinds of fruits, the coconut, which is useful for food and

of industry. He is a sportsman, a gentleman of leisure, not a labourer. He will work with extreme energy for a time at anything which interests him, but he will not settle down to steady toil. He finds it difficult to comprehend why man, who is the "crown of things," should condemn himself to perpetual hard work.

I watched once for an hour or two from the veranda of my island host his garden-boy at work. This was a "good"



COLLECTING NUTS FOR COPRA-MAKING ON A COCONUT PLANTATION

The coconut palm abounds in Samoa, where the nuts are said to be larger than those produced on the more southern islands. Copra is the chief, and virtually the only, export. It is abundant and of excellent value. Horses and wheeled carriages are found on the islands, but the roads are poor, and this up-to-date vehicle and well-kept thoroughfare are due to American enterprise

Photo, A. J. Tinsford

drink and for its fibre—all grow with little or no cultivation. The kava root provides a mild stimulant. The ocean gives a plentiful supply of fish. Since the advent of the white man, pigs and cattle have been introduced and flourish. A house is easy to construct, and the little clothing that the climate exacts is no great trouble to make.

It is in a way unfortunate that nature made life so easy to the Samoan, for as a natural consequence he has no habit

garden-boy, noted in the district for his industry. And he played with his work with an elegant naïveté that was altogether charming to one who had not to be his paymaster. Almost bare of clothing, his fine bronzed muscles rippled and glanced to show that he had the strength for any task if he had but the will.

Perhaps this gentle energy was inspired by the aesthetic idea of just keeping his bronze skin a little moist, so as to bring out to the full its satin



POPULAR SPORT AMONG THE SOUTH SEA ISLANDERS: SAMOANS ENGAGED IN A BASEBALL MATCH

Games are beloved to with an ever-increasing enthusiasm among the natives of the Samoan Islands. Referring to the pastimes and recreations of his adopted neighbors on Upolu, the central and most important of the Samoan group, Robert Louis Stevenson wrote that "cricket matches, whose a lashed played upon a 14-6, endered at times for weeks, and ate up the country like the presence of an army." Baseball, the national game of America, has found much favor with the Samoans, and here a sturdy, dark-skinned batsman is seen standing at the home plate preparatory to taking his stroke.



SUNSHINE FALLS ON BRIDE AND BRIDEGROOM IN SAMOA AT THE OUTSET OF THEIR MARRIED LIFE

Although theoretically they are a monogamous people, the Samoans wear their marriage bonds very lightly. Polygamy is such in fact as to be considered by the Samoan code. But divorce is so easily arranged that there is hardly any limit to the number of wives a man may have in succession. Legal divorce can be secured on the ground of desertion, and actual divorce is often effected by the simple process of "raping a wife home." The husband then takes another woman into his house, and offers a rope to the outraged majesty of the law by paying a fine.



ELIGIBLE RESIDENCE FOR A WELL-TO-DO FAMILY IN SAMOA

Samoa native houses are of the *leilave* type of architecture, oval, or more commonly circular in form, and comprising but a single room save the foot in diameter. The walls are of thatch with, sometimes, removable slatting panels serving as windows. The roof is of thick thatch of sugar-cane leaves, bound together with strips of coconut palm and suspended over a ridge pole.



CLOTH-MAKING WITHOUT LOOMS IN THE SAMOAN ISLANDS

Until the quite recent importation of cheap cotton goods, tapa cloth was the only fabric made by the Samoans for their garments. It is made from the bark of the paper mulberry, an indigenous tree throughout Polynesia, Burma, and China, and used in Japan for paper making. The bark is beaten to paper thinness and dyed with vegetable juices, the material being flexible and durable.



SAMOAN HOUSE IN CONSTRUCTION, SHOWING FRAMEWORK OF ROOF

The Samoan house is little more than a roof supported by poles, the ribs being carefully tied together with coconut fibre rope and then thatched with sugar-cane or pandanus leaves. Curtains of plaited palm leaves are sometimes added, but these serve to shelter the inmates against the weather rather than to screen them from publicity; for the "open house" has a real significance in Samoa

Photo, Underwood Press Service

grace without blurring the fine anatomical lines with drops of visible sweat. His languid grace deserved that it should have had some such prompting.

If a bird alighted in a tree, he quickly dropped his hoe and pursued it with stones, which—his bright smile said—were not maliciously meant, but merely had a stimulatory purpose. An insect, a passing wayfarer, the fall of a leaf, a cloud in the sky, all provided equally good reasons for stopping work. Finally, at three o'clock a little shower came, and the "model boy" thankfully ceased work for the day.

Because the Samoan cannot be taught to work steadily, Chinese coolies have been introduced to meet the needs of the new industries that came with the white man. It is the official view that no harm results from this, but those who love the Samoan race regret an immigration which must result in bringing a Chinese strain into their blood.

The white men going to Samoa have not always been guiltless of contaminating the native life. Very many of the early white settlers were fugitives from justice, and became "beach-combers" in the Samoan group and other South Sea islands, with more profit to themselves than to the natives.

On the other hand, the Samoan natives have had the benefit of much noble missionary effort, and have benefited, too, from such guests as Robert Louis Stevenson, who lived from 1890 to 1894 at Vailima, near Apia. He was beloved by the Samoans and has made their charm known to all the world. "The coral waxes, the palm grows, but man departs," says a proverb of these islands. It may be the fate of the Samoans to dwindle away before the white man and the Chinese coolie. At least their friends have made it sure that a gracious memory of these delightful people will survive.



CLIMBING THE STEEP SLOPE FROM BORGO MAGGIORE TO SAN MARINO: THE ASCENT FROM SUBURB TO CITADEL.
BORG MAGGIORE, which is the port of call for San Marino, the road runs through a border of white-washed houses. Climbing the northern escarpment of Mount Titano, which rises more than a thousand feet above their tiled roofs. A rough track, ill paved with worn stones, slopes up the mountain, whose jagged flanks are here and there garbed by rocks. All the way down the coast the traveler has been climbing, and, the last height gained, he can see, as from a tower, the fair fields of Italy.

San Marino

Liberty-Loving People of a Tiny Republic

By Melvill Allan Jamieson, F.R.G.S.

Consul-General for the Republic of San Marino in London

IN the early years of the fourth century, during the persecution of the Christians under the Roman Emperors Diocletian and Maximian, a poor stone-cutter and convert from Dalmatia, named Marinus, sought refuge upon Mount Titano. There, in the remote solitude of its summit, he founded a Christian hermitage. A pathway to this almost inaccessible rock was soon dug out by the footsteps of pilgrims attracted by the preachings of the humble workman of Rimini.

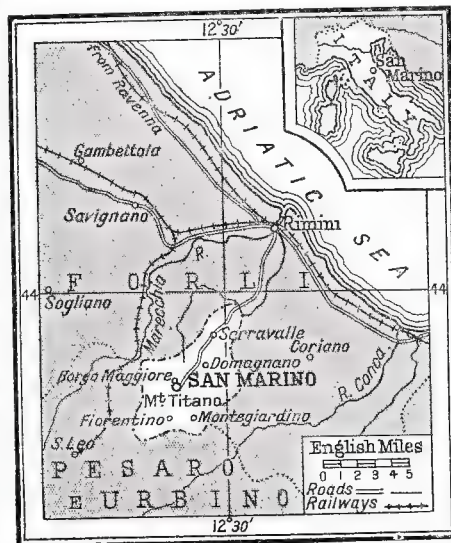
Mount Titano was at that time the property of a Roman matron named Felicissima (or Felicity), whose two sons, serving in the Imperial Guard, were naturally opposed to the new religion. While visiting their mother they undertook, under a burning sun, the abrupt ascent of the mountain in order to hurl abuse at the hermit. On descending from the chilly peak to the warm valley they were attacked by fever, and their mother, alarmed at the rapid spread of the disease, begged the preacher to come and restore them to health.

Moved by the earnest words of prayer uttered by Marinus, both mother and sons were converted to the new faith, and in token of gratitude, Felicissima made an absolute gift to him of the mountain upon the summit of which was soon

erected a cross bearing as its only inscription the word "Libertas." This phrase has remained through all the intervening years the motto of the republic, of which Marinus may be regarded as the founder.

Another phrase, which has almost passed into a proverb in the little state, demonstrates that honesty and integrity were regarded as assets of the utmost importance by the Sammarinese at a very early date. Its origin arose in this way. A Venetian merchant, who was once owed a sum of money by a Sammarinese, repaired in person to the republic, and went straight to one of the Captains Regent of the time. He found this high official treading grapes in his vineyard. Much staggered at this sight, which offered so great a contrast to the grandeur and pomp of his own dignitaries, he half repented him of his journey, and the trouble he had taken; nevertheless, he approached the captain, and told his story.

This functionary thereupon left his employment, and sent for the delinquent, who acknowledged the debt without hesitation. Orders were immediately given for the selling of his house and worldly goods, whereupon the money was soon forthcoming, and the Venetian went home rejoicing and profound in his respect for the



THE REPUBLIC OF SAN MARINO

SAN MARINO & ITS PEOPLE

republic. Some time later the same creditor, having occasion to sue a debtor in the courts at Venice, and having there experienced the delays and uncertainties of the law, made use of the phrase to which I have referred: "A simple grape-treader of San Marino is worth more than ten Venetian magistrates."

Wars and rumours of wars were responsible for the division and subdivision of the Italian republics from

citizens the Father of his Country, replied that "the republic of San Marino, satisfied with its narrow boundaries and modest existence, had no desire of accepting his generous offer, nor of entertaining the ambitious idea of aggrandizement which might in time compromise its liberty."

The Republic comprises thirty-eight square miles, and the population is approximately 13,000, so there is little doubt that San Marino can establish its



OFFICIALS OF THE REPUBLIC AND AN ENVOY FROM ROME

San Marino provides gorgeous uniforms for her officials, some of whom, officers of militia and the gendarmerie, are gathered on the roof of the government palace in honour of a visit from Rome of General Guiseppe Bottai, a senator of the Mussolini regime. Behind the group are the battlements of La Rocca that frown from the summit of Mount Titano

the earliest times, but, throughout all these vicissitudes, San Marino remained true to its primary tradition of independence, and its flag of Liberty floated proudly from the battlements at the summit of Mount Titano, 2,650 feet high.

It is on record that on several occasions San Marino was offered an increase in territory, but wisely its councillors refused. In 1797, for example, Bonaparte proposed to extend the frontiers, but the Captain Regent of that time, Antonio Onofri, surnamed by his fellow-

claim to be the oldest and smallest independent state in the world.

The Sammarinese are a healthy, diligent, and extremely courteous race, and their surroundings are exceedingly beautiful. The view from Mount Titano is superb. Eastwards is the Adriatic, to the north lie the pinewoods of Ravenna, while to the south and west are the mountainous districts bordered by the Apennines.

The temperature varies between eighty and twenty degrees Fahrenheit, though



INFANTRY FROM THE ARMY OF THE WORLD'S SMALLEST NATION

All able-bodied citizens must join the ranks of the militia, only those engaged in either receiving or imparting education being exempt from military service. It is, happily, not likely that the army of San Marino will ever be needed to defend the diminutive state, though its steep cliffs have been sternly assailed more than once since they first supported a fortalice



GENTLEMEN OF THE NOBLE GUARD WHO ESCORT THE CHIEFS OF STATE

The Noble Guard was instituted on January 15, 1741, to act as escort to the Captain Regent, for special religious ceremonies, and to guard the persons of the Councillors during sessions. Such companies were raised from time to time in former days, notably in France, among them being the famous musketeers of Louis XIII. immortalised by Dumas



WHERE COOL WATER FLOWS FROM LIBERTY'S PEDESTAL

Whether many pieces of public statuary lose their significance with the passing of time, that which surmounts the Piazza del Pianello has a practical as well as symbolic import to passers-by since the benefits of Liberty are always ready to flow at their bidding. Behind is the Government Palace, where the Council meets, and from both square and tower wide vistas stretch to Astoria and Adirondack.



PAST AND PRESENT. CAPTAINS REGENT AT THE BI-ANNUAL INSTALLATION

On the steps of the cathedral the townsfolk are massed to witness the installing of the two new Captains Regent. The retiring pair can be seen walking together between their successors, to whom they are about to hand over the insignia of the order of San Marino. On either side wave the *plumas* and *clark*, the subject of two files of the Noble Guard

naturally it is considerably colder on the mountain, where snow is usual during the greater part of the winter months. The climate is healthy in all seasons, and in summer a delicious breeze refreshes the visitor from the low-lying towns near the Adriatic.

Soon after the frontier is reached, where no passport or other unpleasant formalities are imposed, one arrives at the town of Serravalle, and later at the Borgo, nestled at the base of Mount Titano. A steep ascent brings one to the old Porta Franciscana, the principal gate of the capital, the city of San Marino. No vehicles enter, owing to the narrowness of the winding streets,

and the houses rise in tiers towards the summit of the mountain.

A walk along the crest of the hill affords one a wonderful panorama and a close view of the three towers, which are the outstanding feature of the coat-of-arms of the Republic, and from each of which rises a bronze feather visible from a considerable distance.

The cathedral was erected in 1855 on the site of what was one of the oldest Christian buildings in Italy, dating from 1126, and originally dedicated to S. Peter. The relics of the patron saint are preserved here in great veneration, and are displayed to the people at the annual fête of S. Marinus on



WHERE THE ROAD RUNS THROUGH THE CITY WALL TO THE QUARRIES

In the days when the walls were raised and any road might bring an enemy, gateways were built narrow in San Marino. The blocks of rough-hewn stone piled about the side of the way indicate that this is the road to the quarries, and there is some fragment of Mount Titano in many an Italian house. To one side a townswoman does her washing at a scrubbing board



STONE-CUTTERS AT THE QUARRIES OF MOUNT TITANO

S. Marinus made his home upon this mountain and, so the legend runs, was a stone-cutter. His trade is still followed upon the same site and provides one of the main articles of export. The crown of stones circling the summit encloses the city, which takes its name from the lonely anchorite whose chisel-strokes echoed among the rocks so long ago

SAN MARINO & ITS PEOPLE



CAPTAINS REGENT OF THE REPUBLIC

From the Great Council, two members are selected twice yearly to act as Captains Regent; they assume office on April 1 and October 1, and don curious uniforms for the occasion, survivals, like the state itself, of medievalism

September 3, when a service is held attended by the Captains Regent, the officers of state, the militia, and the mass of the population. In the museum are to be seen several souvenirs associated with Garibaldi, who took refuge in San Marino on July 30, 1849, when forced to retreat from the Austrian Army.

A well-furnished theatre, accommodating about five hundred, affords periodical entertainments, and is extensively patronised by this joy-loving and cheerful if hard-working people.

The form of government is a relic of medieval times, and is in the hands of a Council, Grand and General, of

sixty members formed of equal representatives elected from the ranks of patricians, citizens, and countrymen. Two Captains Regent preside, and are chosen from the members of the Grand Council bi-annually, assuming office on April 1 and October 1, with all the quaint ceremonies observed for several centuries.

No Captain Regent can be re-elected until three years have elapsed. Secretaries of State for foreign and internal affairs have charge of these government departments. The Republic has consuls-general in London, Paris, Rome, Brussels, and Stockholm, as well as consuls in various other countries. A treaty of friendship and commerce, signed in 1862, and renewed in 1897, between San Marino and the kingdom of Italy proclaimed the absolute independence of the Republic, and treaties of extradition have since been concluded

between the state and Great Britain, Netherlands, Belgium, and the United States of America.

San Marino is an example of the aristocracy and people sharing the reins of government, with results that have been and still are entirely satisfactory to those concerned, and it is a notable fact that of all the constitutions that flourished in the Middle Ages, such as Florence and Venice, only the Republic of San Marino remains as an example of those independencies that have passed away and are now part of the kingdom of Italy. The judicial organization is presided over by

SAN MARINO

Its Towers, Town & People



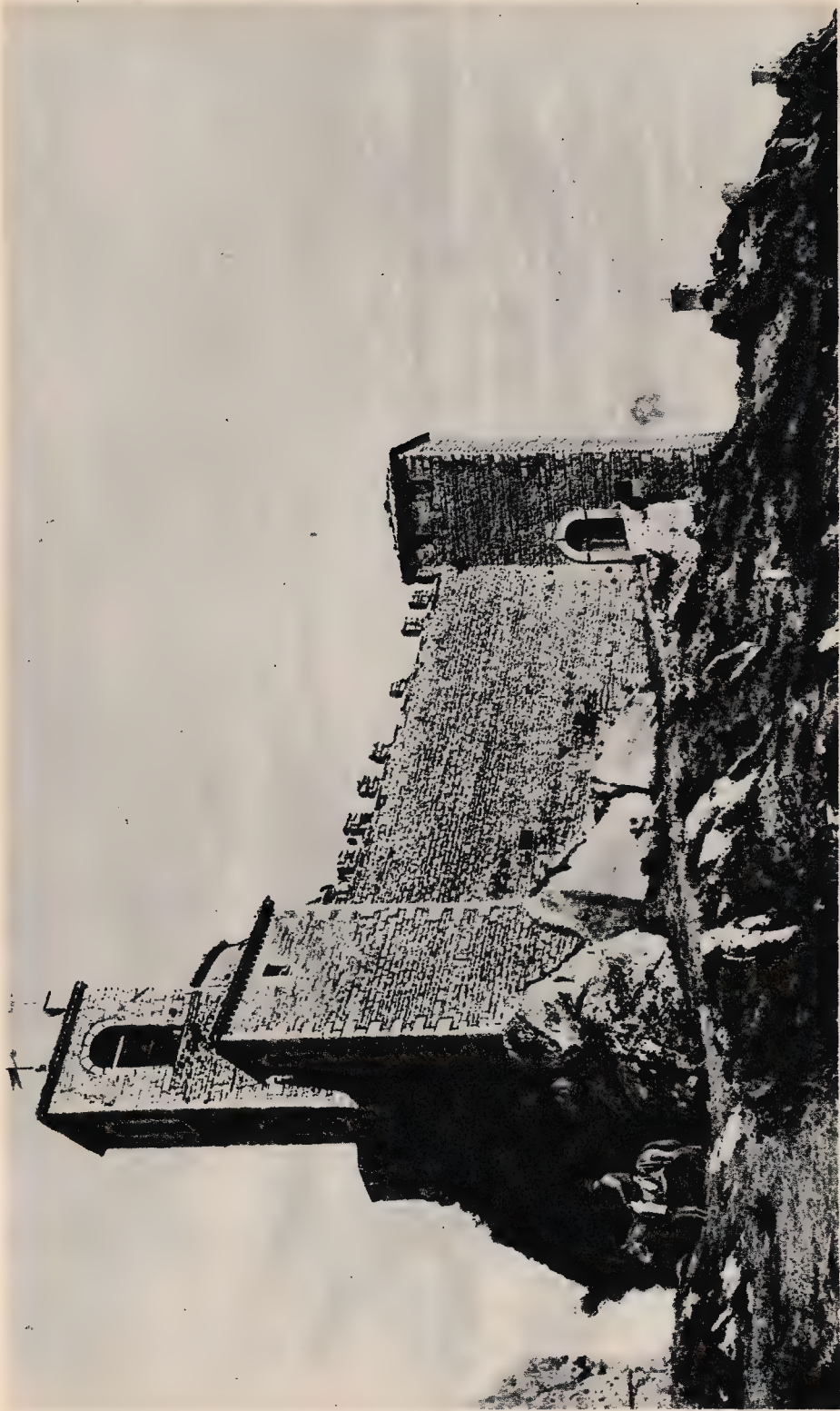
As if hewn from the crest of this unscaleable cliff stands the castle of La Rocca. Far beneath, the roads wind like ribbons over the border

Photo, Donald McLeish



From the field of the day's work the white kine are driven slowly to the byre. Wherever the peasant goes in his small country, the sudden cliffs of Mount Titano are always near at hand, dominating and splendid

Photo, Canon J. T. Parfit



Three towers crown the triple crests of Mount Tilano. The first forms part of this castle of La Rocca, now a prison, while the others to the right stand alone. The three are displayed upon the state coat-of-arms

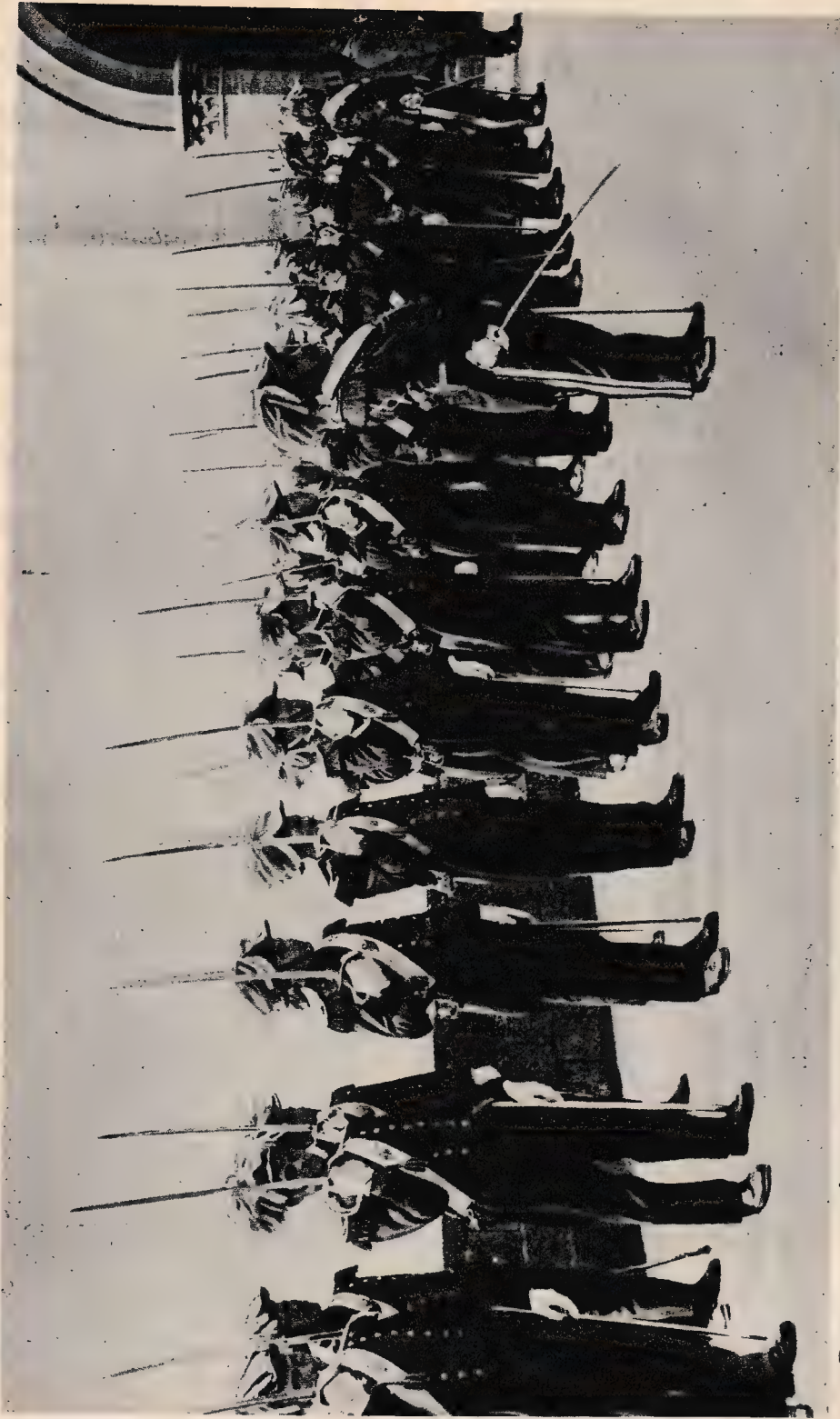


At the end of a long climb in the heat, the traveller reaches the shadowed archway of the Porta Franciscana, the city's main gate



On passing through the gate, just wide enough for an occasional ox-cart, the three towers of the coat-of-arms can be seen over the arch

Photo, Donald McLeish



Drawn up on the terrace outside the Government Palace, the Noble Guard, containing in their ranks some who are entitled to coat-armour and a coronet, make a brave show, their blades all flashing in the sun



San Marino readily took to the black shirts of Fascism. A detachment headed by the azure and white of the Republic's banner are giving the ancient Roman salute in front of the Government Palace



*Military and civil authority in imposing uniform are here represented :
the officer commanding the militia and, standing by him, a gendarme*

Photo, Donald McLeish

SAN MARINO & ITS PEOPLE

magistrates of foreign nationality (Italian) in order to obviate the influence of personal relations which exist in a small state. The largest of the three towers on Mount Titano, La Rocca, serves as a prison, though crime is happily infrequent. Capital punishment was abolished in 1859.

The defensive army or militia is composed of all able-bodied citizens between the ages of sixteen and fifty-five, with the exception of professors and students, and numbers somewhat under two thousand of all ranks. As soon as Italy entered the Great War many Sammarinese offered their services, and served in the ranks of the Italian Army, and of these several were decorated for conspicuous bravery. In addition, the people of San Marino equipped and supported two Red Cross hospitals, which rendered valuable services throughout the war, and General Diaz, Commander-in-Chief of the Italian troops, saw fit to record this fact in Italian Army Orders after the severe battles on the Piave front, where the San Marino hospitals were actively engaged.

The principal products of the soil are grain, wine, oil, and vegetables, while cattle-breeding is carried on successfully, an annual fair being held at the Borgo for the disposal of the livestock. All the stone of which the fine buildings are constructed is quarried out of the slopes of Mount Titano, and is of excellent quality, the Sammarinese stonemasons being worthy successors of the stone-cutter who founded their Republic sixteen centuries ago. Elementary schools and a finely-equipped

college, the diplomas from which are recognized by Italian universities, where the courses are identical with those of the kingdom of Italy, are well attended, the boys receiving instruction in mechanics, engineering, and allied trades calculated to prove useful as the groundwork of the occupations they will embrace at a later date.

The hospitals, dependent on government grants and the benefactions of private individuals, are thoroughly up to date, and there is a fine operating-theatre with a complete up-to-date equipment. A surgical dispensary provides such medicines as are required to out-patients daily at a nominal charge regulated according to the purse of the sufferer. All the doctors are Italians. The coat-of-arms of San Marino is



MILK IN THE MORNING EARLY

Before the long shadows of the after-dawn have lost their coolness, the peasant girls from the farms below have climbed Mount Titano with their milk bottles in straw baskets. Each day this fair invasion wakes San Marino



WITH THE PEASANTRY OF SAN MARINO: UNHURRIED OCCUPATIONS UNDER SOUTHERN SKIES

See like an island in the midst of one of Europe's most vivacious and active peoples, the little state, little frontier, resists the irresistible waves of hard activity. The visitor feels that there has more spare hours to give out of the hurried twenty-four. The people pursue their chief occupation of winning wheat, oil, and various produce from the earth, and in maintaining their excellent breed of cattle. Sometimes, a larger wave from the sea of international commerce may spray their land with excitement, but here yet remains something of a paradox in the pursuit of modernity.



TABLET THAT HAS OUTLASTED THE ANCIENT LOCAL MEASUREMENTS, IT RECORDS

Outside the post office of the capital at this old monument, worn with years, is displayed. It gives veridical official measurements, now replaced by the metric system to conform with Italy, which date from the fifteenth century. The wall is brought to this motor from Rimini. The car is staged outside the gate for, according to a by-law, no vehicle is supposed to enter the town, though it is on record that on the day when Mussolini's envoy arrived a lunge man from a border town was allowed to ascend to the Vatican system in a motor-car. The streets could only just contain it.

Photo, Casson J. T. Photo



STRAIT STEEP STREET IN SAN MARINO FILLED WITH FASCISTI

So steeply do the streets climb up the mountain they cover that traffic can get no farther than the town gate, and all who use them go on foot. As many houses as possible have been crammed within the circumference of the ramparts so that all thoroughfares are narrow and have no spare room when a procession like this, which welcomed visiting Fascisti, swarms down them

described as follows: A field of azure within a shield, three mountains in green, with towers in silver, the windows, battlements and outlines in black, on top of each a silver ostrich feather, and on either side entwined branches of laurel and oak with berries and acorns. On a white label is the word "Libertas" in blue letters. Over the shield is depicted a gold crown.

The republican flag is composed of two horizontal stripes of white and blue, with the coat-of-arms displayed in the centre.

Special copper coinage was minted for San Marino from 1864 to 1894, and silver in 1898 and 1899, but this has been discontinued, and the notes and coins of Italy are in general use.

The government of the Republic has, however, its own postage-stamps, bearing a view of Mount Titano and the

three towers. On more than one occasion tempting offers have been made by the promoters of gambling casinos, but so far the powers that be have refused all proposals to establish a resort of this nature within their territory. This decision is, undoubtedly, wise for many internal reasons, and externally as the Italian government does not look favourably upon institutions of this character.

To this day the uprightness of the inhabitants can be readily vouched for, and once more it is safe to say that a visit to this curious state, termed some years ago "A Freak of Freedom," will provide the visitor from other lands with abundant interest and pleasure. It will enable him to obtain a glimpse into times and customs that are now lost irretrievably in the other countries of Europe.

Santo Domingo

I. Picturesque Islanders of the Caribbean

By Percy F. Martin, F.R.G.S.

Special Correspondent in South and Central America

IF for naught beyond ranking as the resting-place of the great Columbus's honoured bones and the first white colony established in the New World, Santo Domingo would challenge sympathetic attention. But it possesses other claims, for it is perhaps one of the most beautiful and fruitful of tropical islands in the Western Hemisphere, and, like Cuba and Porto Rico, is progressively attracting foreign capital—mostly American—and responding encouragingly thereto.

Realizing the benefits of work and thrift under the tyrannical tuition of their Spanish conquerors, and later on under French taskmasters and British buccaneers—neither very gentle in their methods—the people have become industrious almost in spite of themselves. But for their fiery temperament, their inordinate love of political excitement, violence, and a propensity—common to all coloured races—to extravagance in expenditure, the Santo Domingans might become a highly-prosperous nation. At least, they succeed in being a picturesque and an interesting people.

Where Want is Hardly Known

Their island, notwithstanding devastation caused by innumerable sanguinary revolutions and occasional seismic disturbances, still contains many flourishing plantations—sugar, coffee, banana, and cocoa; its rich pastoral stretches support thousands of head of fat, sleek cattle. Cotton, equal to the best Sea Island quality, and tobacco, even superior to that of Cuba, grow luxuriantly.

When Columbus landed on the island, on his first voyage (1492), he found the natives peacefully smoking; and since

that period tobacco has been one of the country's chief crops, just as cocoa and sugar, cultivated since 1506, have brought about its greatest wealth. No inhabitant can ever know the meaning of the word "want," except when a main crop fails. And that is rarely.

It is but just to state that, unwelcome as they were and unpopular as they remain, the "Yankees" have helped these dusky islanders not only to live at comparative peace with one another, but to make more money out of their natural products than ever they gained before; and, what is of yet greater importance, they have shown them how to save it.

Fortunes in Sugar and Cocoa

Sugar-cane is now grown scientifically, and fetches correspondingly higher prices, proving an extraordinary tonic to business throughout the country; cocoa, ranking as second in value for export, now secures preference in foreign markets; yet other resources, up till now largely neglected, must bring added wealth to the island community.

Not as yet are the people rich, but they are gradually realizing the value of economy, and are less inclined to squander. Little ready capital is needed to engage in the growing of their crops—cocoa less even than others; the livelihood of the larger number of planters depends upon this staple product.

So partial are the small Dominguan planters to cocoa, that they are inclined to concentrate upon it to the exclusion of other foodstuffs that might just as easily be raised. A good cocoa season means prosperity for the whole island.

It would be venturesome to assert that all risks of further political

SANTO DOMINGO & ITS PEOPLE

upheavals have been removed by improvement in the people's well-being; no one can tell what events may follow upon the evacuation of the island by the American marines, who have been in control since November 29, 1916. After four centuries of constant revolution and bloodshed, it would be unreasonable to expect Santo Domingo to subside suddenly into a condition of peacefulness and tranquillity. Even Cuba, a neighbouring and largely a "white" island, which has enjoyed an additional decade of North American supervision, becomes restive at times.

Left alone, and not incited to cause trouble, the Santo Domingans are a peaceful and happy people. Like all dark-skinned races, they revel in almost perpetual sunshine; their rich soil provides them with the fruits of the earth in super-abundance; beyond the few trivial taxes imposed—heavier since the Americans instituted a system of collection that there is no evading—and

periodical crop-failures, they have but little to trouble them.

Home life is not without its sympathetic touches, for the negro is an affectionate father and the negress a no less indulgent—if she is a somewhat unreliable—mother.

Each native habitation—sometimes a mere hutch, shack, or bothy, formed of dried grasses or old railway sleepers, roofed with sheets of discarded corrugated iron, or protected from the elements by old rags stuffed into holes and crevices—has its full complement of sprawling and mischievous piccaninies, many, alas, little thieves and pilferers from their birth.

Far different are the homes of the whites and the superior class of coloured residents. Built on the "Colonial" style, that is to say consisting of one floor only, raised some six feet above the ground upon brick or stone arches so as to allow the winds free play beneath, the majority of houses are large, roomy,



NOVEL NATIVE FASHION OF PACKING TOBACCO

Tobacco forms one of the chief products of Santo Domingo, and its harvest provides employment for a large proportion of the population. This burly labourer is packing tobacco for pipe smokers; the stripped leaves are wrapped in a large palm leaf, pressed into a long cylindrical roll and tightly roped, and are then left to dry for a certain time before shipment to market

Photo, Rollo H. Beck



SLOW BUT SURE METHOD OF CARRYING BALES OF TOBACCO TO TOWN

The inhabitants of the Dominican Republic are of mixed races, African, Spanish, and Indian predominating. All have an equal disinclination for hurry, and in a country where roads are bad and railways few are perfectly content to jog along on lethargic oxen, carrying in capacious saddlebags the dried leaves of the tobacco grown with comparatively little labour on the inland plantations

and cool. Fine wire-screens protect the windows and doors from venomous insects, which swarm here as in all tropical countries; elegant Empire furnishings, with North American labour-saving devices and "notions," adorn the interior. These were brought to the island in the eighteenth century when the French invaded it and turned out the Spaniards—only themselves to be dispersed by the Haitians under Toussaint L'Ouverture.

Each domicile is embowered in luxuriant, odoriferous tropical gardens, containing specimens of the most beautiful plants and flowers to be found in the world. Food is abundant, but the natives with money to spend are not content with what grows at their doors; they hunger for European or American delicacies, and larger and larger grow these extravagances imported from foreign markets. From the nearest—the United States—alone the imports

in 1900 advanced in value from \$1,300,000 (in round figures about £260,000, or say, 40.2 per cent. of the whole imports), to \$18,800,000 (about £3,760,000, or say 93.1 per cent.) in 1918.

Spanish is the dominant language; in this tongue all official documents and the many news-sheets—some very anarchistic prints, of no small danger to the peace of the community at election times—are published; a fair amount of French, but scarcely any English is spoken. American coinage has been introduced, but the debased currency of the country itself passes freely.

The French introduced and still control the telegraphs and telephones; the government likewise has a system—but both are extremely deficient in service and decadent in point of maintenance.

Living—and living well—with so little physical effort, the inhabitants of Santo



SANTO DOMINGO: THE CRADLE-LAND OF THE TOBACCO PLANT

The earliest European reference to tobacco was made by Columbus on his return from the West Indies in 1492, and the plant was first brought to Europe in 1558 by a Spanish physician. Some authorities claim that the word is derived from "tobaco," the name of a peculiar Y-shaped instrument used by the old inhabitants of Santo Domingo island for inhaling tobacco smoke through the nostrils.



IN A CACTUS GROVE OF SANTO DOMINGO

The country possesses a luxuriant vegetation, and among indigenous plants are numerous specimens of the prickly cactus. Many obstacles have hindered improvement and progress where both island and islanders are concerned, and Santo Domingo has been referred to as "beautiful, majestic, and fruitful, waiting only the assistance of law and sound government to take its proper place in civilization."



ONE OF THE MAIN STREETS IN SAN DOMINGO, THE CHIEF CITY OF THE DOMINICAN REPUBLIC

San Domingo lies on the north coast of the island at the mouth of the Ozama river. It was founded in 1496 by Bartolomeo Columbus, brother of Christopher Columbus, and making the most important place in the New World, and it is still claimed that its architecture is the prototype of San Francisco. It is poorly built, the streets straight but narrow, and the houses chiefly constructed of stone joined with large doors and windows. But since 1900, when the U.S.A. set up a government with naval officers at the heads of all departments, many beneficial changes have been brought about.



EARLY MORNING ACTIVITY ON A RIVER BANK IN THE DOMINICAN REPUBLIC

South Domingo or the Dominican Republic, together with the Republic of Haiti, forms the second largest island of the Greater Antilles, and though more sparsely populated than Haiti it is the chief division, occupying two-thirds of the island by the east. The country is mountainous, with large forested tracts, which yield important quantities of coffee, mahogany, oak, woods, and dye woods. Much of the best valuable timber is disposed of as fuel, and in the early morning, about with firewood, the noisy a river's edge, while labourers stack the cargo on the bank, whence they are carted to the various stations.

Photo, R. H. Hall



OFFICERS AND OFFICIALS AT THE GATEWAY OF SAN DOMINGO'S FORT

This ancient fort in the city of San Domingo still houses troops and, together with many other time-worn buildings, including the cathedral to which the bones of Christopher Columbus were brought to be buried, and the decaying fortifications, has stiffly resisted the shocks of earthquake and revolution, and stands as a memorial of the past greatness of the first of Spanish-American cities.



OLDEST STRONGHOLD ERECTED BY WHITE MEN IN THE NEW WORLD

San Domingo, a seaport, the chief town of the Dominican Republic, and said to be the oldest existing settlement of white men in the New World, possesses many interesting historical relics, among which are the massive but crumbling walls with bastions that surround the town, and the fine old fortress, hoary with age, built soon after the island had been discovered by Christopher Columbus

Domingo naturally make poor labourers, but they are a sober race, drunkenness being but rarely met with. Wages are considerably higher since the Americans "hustled around" and caused the hitherto slothful inhabitants reluctantly to follow their example.

As may be believed, the island has not as yet earned the reputation of a "manufacturing country." The only factories, all employing native labour, are small establishments producing shoes (for home consumption only), ice, candles, soap, aerated waters, harness and saddlery, a small amount of common house furniture, sawmills, and cabinet works.

A fair proportion of men find employment in the placer workings opened by the Spaniards at points along the north coast, in the central ranges, and in the province of San Domingo. Women washing gold in the streams, two or

three years ago found a nugget which was sold in the town for £400. The island, rich in minerals—silver, lead, copper, iron, coal, salt, and petroleum—could probably provide remunerative work for the greater part of the male and for many of the female community, but the time to exploit this wealth has not yet arrived.

Very backward are the people of Santo Domingo in point of education—even the "teachers" being woefully ignorant and lacking training. Education is compulsory, and school attendance is on the increase. Franciscan monks conduct a school in the capital, and there exists also a university with a curriculum about equal to that of a small college on the European or American model. The few private schools are poorly patronised; vocational or manual training establishments are being introduced.

Santo Domingo

II. Through Racial Strife to Enforced Peace

By Percy F. Martin

Author of "Through Five Republics of Central America," etc.

SANTO DOMINGO—known also as San Domingo and the Dominican Republic—forms part of the Caribbean proper, which occupies that part of the ocean-bed lying immediately to the north of South America and the east of Central America. Scenically, it is a beautiful land. Majestic mountains form four-fifths of the island (Mount Tina, the highest peak, stands 10,300 feet above sea-level); verdant valleys and broad plains, swift-flowing rivers—the Ozama and the Isabela, the Jana and the Nizao—provide abundant water; the magnificent Bay of Samaná would easily accommodate the largest of the world's fleets. Defensive works at its entrance would make it impregnable.

The interior of the island abounds in minerals; gold, silver, copper, iron, manganese, platinum, lignite, salt, and petroleum exist; they need but capital and energy to render their exploitation highly profitable. A diverse and generous soil; forests, flora and fauna unexcelled

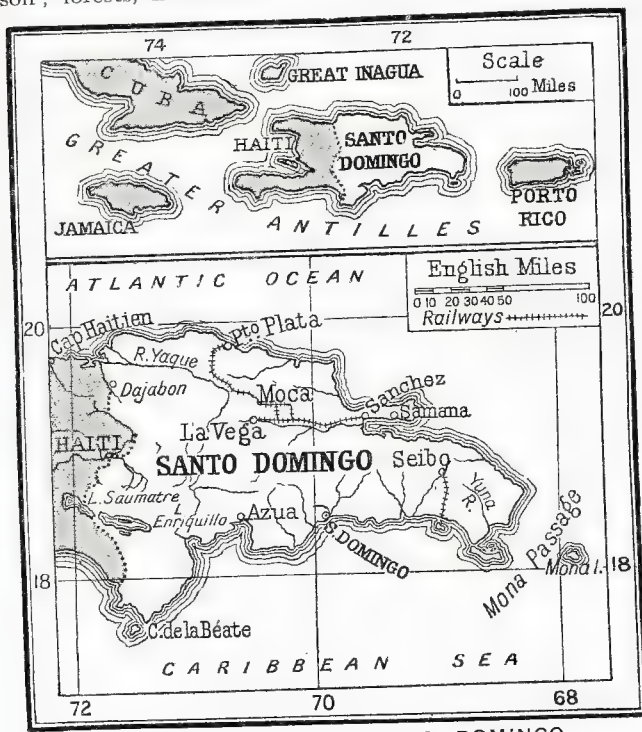
for variety, beauty, and extent, make Santo Domingo a veritable land of desire. That there is room for expansion is shown by the fact that the total area contains only about 897,000 people.

The large island, of which Santo Domingo forms approximately two-thirds (19,325 square miles, and Haiti, which is described in pages 2559-75 of this work, 11,100 square miles) was discovered by Cristóbal Columbus during his first voyage to America (1492), although this was not the first land at which he touched. He called it "Hispaniola." Its earliest white settlers met the fate often meted out to such pioneers. They were murdered by the natives.

Columbus's renewed effort to establish a colony, however, proved more successful; on his second voyage (1493) he founded, and maintained, on the south-east coast the small town of Isabela (named after the wife of his ungrateful sovereign). Other settlements followed, all of which exist to-day. Three years after his second

landing, Columbus and his brother Bartolomé, who had accompanied him and become his vice-regent, were imprisoned in the citadel of San Domingo by the Spanish Governor Bobadilla, a typical tyrant to whose brutal regime may be attributed much of the hatred engendered among the natives for their conquerors.

Set to work in the mines and on the plantations, starved, treated worse than dogs, and finally shipped like cattle to other islands to replace those who had died there under the Spanish lash, these miserable creatures gradually dwindled in number and died out. Physically they had been a fine and fearless race—corsairs of the high seas. Their places were filled by negroes brought from Africa; the first consignment arrived in 1522, the progenitors of the present sturdy black population.



THE REPUBLIC OF SANTO DOMINGO

SANTO DOMINGO & ITS STORY

The Spaniards were not allowed, however, to have things all their own way. Both British and French pirates descended upon the island and considerably harassed the Spaniards, although perhaps less malevolently than they themselves had oppressed the Indians. Buccaneers established themselves upon a small island near the north-east corner of Haiti, and therefrom raided many a fat, heavily-laden Spanish galleon, sailing home on its way from Santo Domingo.

The French eventually won nearly one-third of the island. Establishing themselves in the western section—then known as the Despoplado, and now as Haiti—the French continued their attacks, and at the close of the eighteenth century secured also the eastern section. But Spain again took possession between 1809 and 1821, only however, soon afterwards to lose the entire colony as the result of revolution. Both the eastern and the western section thereupon joined forces, and—after expelling the Spaniards—formed a republic which endured from 1822 until 1844, when separation took place and two independent sovereign states—the Dominican Republic and the Haitian Republic—were created.

Their administrations were maintained by an almost uninterrupted reign of terror. President succeeded president in Santo Domingo, only to murder or to be murdered. Violently divided among themselves, and squandering their by no means abundant financial resources upon prolonged internecine struggles, they fell once more an easy prey to their old and watchful enemies, the Spaniards, who, descending unexpectedly upon the island, took repossession in 1861 and held it

until 1865, when, this time finally, they were expelled from this part of the world.

On the other hand, the Santo Domingans and the Haitians continued at war, all economic progress in either state being suspended as a consequence. In 1869, mainly through North American influence, the two nations were induced to ask for annexation to the United States, and the American President—General Ulysses S. Grant—actually entered into negotiations with President Baez, but was defeated by the Senate.

Comparative internal peace reigned with no more than occasional political uprisings until 1898. Then revolution succeeded revolution, a state of turmoil continuing until the end of 1903. Three Presidents—Jiménez, Vásquez, and Morales—ruled in as many years; each outdid the other in oppression, and all alike helped to bring the country to financial disaster. Default took place in the foreign debt and remains—so far as the British portion is concerned—partially in default still.

A mandatory commission from the United States brought about something like order in 1914, but armed cruisers had to keep at hand (one, the *Memphis*, was lost on the rocks in 1916) for several years. Since then the ordinary system of government has been in abeyance, a military government by United States naval officers, combining the functions of the President and Congress, being maintained. At the end of 1920 a relaxation of the military regime took place.

Over 9,000 claims for damages sustained during the last revolution were presented. More than 6,280 were allowed, being awarded \$4,293,000 (say £840,000).

SANTO DOMINGO : FACTS AND FIGURES

The Country

Occupies eastern and larger portion of the island of Haiti in the West Indies and south-east of Cuba. Mountain ranges interspersed with valleys, many of which are extremely fertile, cover great portion of surface. Intercommunication much impeded by configuration of land. Forests cover large area, while both soil and climate vary considerably. Total area about 19,325 square miles, with an estimated population of about 897,000.

Government and Constitution

Form of government is republican. Constitution provides for a National Congress composed of a Senate of twelve, one Senator for each province, and a Chamber of Deputies with twenty-four members. Senators elected for six, and Deputies for four years. President and Cabinet of seven control executive.

Commerce and Industries

Chief industry is agriculture, sugar, cocoa, cotton, tobacco, and coffee being produced. Cattle are extensively raised. Country is rich in minerals, which include copper, coal, silver, gold,

platinum, rock-salt, and iron. Petroleum, sandstone, and limestone are worked. Exports for 1921 totalled £5,153,512, and imports £6,146,332 for same year. Principal exports are sugar, cocoa, and tobacco, while iron and steel goods, cottons, and foodstuffs are among the chief imports. Standard coin, the U.S.A. dollar.

Communications

There are some 150 miles of public, and 250 miles of private railway line. Telegraph lines aggregate about 310 miles, and telephone lines about 1,000. There are also some thirty post-offices and several wireless stations.

Religion and Education

State religion is Roman Catholicism, but other creeds are tolerated. Elementary education is free and there are over 950 schools, instructing over 105,000 pupils. A university has been established.

Chief Towns

San Domingo, capital (estimated population 31,000), Puerto Plata (8,000), La Vega (6,500), Azua (4,700), Moca (4,000), Sanchez (3,000).



SCOTLAND : WESTWARD VIEW DOWN PRINCES STREET, THE UNRIVALLED PROMENADE OF STately EDINBURGH

In Princes Street, Edinburgh, lies at once a noble thoroughfare as any capital city can show. The dominating feature in its splendid prospect is the Castle towering the hill, on the steep sides of which the historic Old Town is built. The Loch intervening between the castle and the superb mile-long promenade is traversed by the bridge, the scene of the famous battle of 1706. Above these scenes the Gothic monument to Sir Walter Scott, on the left of which is the Green, stands out. The Green, situated at the end of the promenade, is here shown, with the Caltonian Stadium and hotels at the end of the magnificent vista.

Photo. Pictorial-Globe, Inc.

Scotland

I. The Scots in Fiction and in Fact

By Hamilton Fyfe

Formerly Special Correspondent of "The Daily Mail"

SCOTTISH characteristics are well known to the world, but it has never been certainly discovered whence they came. Cross over from the northernmost part of England into Dumfries or Roxburghshire and at once the difference of race makes itself felt. Not only is the language spoken with a different intonation and with a different idiom; the look of the people is different also: faces are harder-featured, cheek-bones more prominent, the hair inclines to be reddish or sandy in colour, the expression is serious, the smile less ready. Clearly this is a stock distinct from the English: there has not been the same intermixture of blood as is usual along frontiers—there must be some stiff element in the Scottish nature which it is very hard to smooth away. But what that element is the anthropologists have not quite succeeded in finding out.

Unknown Element in Scottish Strain

There are several theories about the natives of Scotland before the Celtic invasion, the natives from whom the Lowland Scots drew so large a part of their character. One is based upon the known fact that in the Lowlands a Teutonic language, a form of English, has been in use for more than ten centuries; from this it is deduced that the Lowland Scots must be a Teutonic race. Again, they are held, upon the strength of their descent from the Picts, to be of Celtic origin. But who were the Picts? Were they Celts? Or were they of some other branch of the human family, possibly not Aryans at all?

Certainly there is much in the Scottish nature which cannot be traced either to Celtic or to Teutonic ancestry. It is

a nature quite distinct from the English (Teutonic) and from the nature of the Highlander (Celtic). Not alone the researches of Professor Rhys, but the agreement of all who have studied the Scot, suggest that there must be some other strain in him to account for what he is, as well as what he has been, and for all he is doing in the world to-day.

Fusion of Celt with Teuton

If the population of Scotland had been entirely Celtic, the name of Scot would not stand, as it does and as it has done for more than a hundred years, for industry, competence, and resolution. It is not the Highlanders who have won this high national reputation. Much as they have contributed to the glory of Scotland, bright though the threads be which they have woven into the history and the literature of their country, they did not until they were mixed with the Lowland race show that determination, steady will to prosper, that unflinching attachment to the business in hand, that unflinching readiness to sacrifice present ease and pleasure for the future rewards of hard work and enterprise and parsimony which have given Scotsmen their positions and reputation throughout the globe.

It used to be said jokingly that when the North Pole was discovered a Scotsman would be found sitting on it, and if there had been any Pole to discover that might well have been proved true. Since nothing existed in the Polar region but barren snowfields and useless tracts of ice, it offered no attraction; the typical Scotsman becomes an explorer only when there is something with commercial possibilities in it to explore, or when he is moved by



ROYAL PROCLAMATION FROM EDINBURGH'S MERCAT CROSS

Many historical scenes have been enacted on this spot in Parliament Square where a crowd is gathered to hear a royal proclamation. It is being read from the renovated City Cross, which occupies the site and includes the ancient shaft, or "lang stane," of the original Mercat Cross, taken down in 1756. The present cross, an exact reproduction of its predecessor, was erected in 1855.

From Francis Caird Taylor

the state of the heathen and the burning wish to save their souls for God.

Many of the greatest among the missionaries in the days when a missionary had to be an explorer were Scots. Livingstone's is the name most famous among them, Chalmers's not far behind. The same impulse which moved Scotsmen to give their best energies for the souls of black folk accounts for the charitable habits which are far more pronounced in Scotland than they are in England.

The truth known to all who have lived among them is that the generosity of the Scots is quite as prominent among

their characteristics as their cautiousness. The latter has been fixed on as their national trait simply because it marks the difference between them and the English. In England the idea is prevalent that anyone who looks carefully after his money must be mean.

In the original Highland nature there does not appear to have been much of the "canniness" that now distinguishes Scotsmen generally. Indeed, the two races in Scotland were not merely not alike, they were positive opposites. This partly accounts for the enmity which existed between them, for the state of warfare in which they lived, for the

SCOTLAND & THE SCOTS

mutual scorn and pity which may still be heard upon the lips of some of them.

Some large part of the blame for this must be laid upon the English government, which employed the Highlanders to exterminate troublesome Lowlanders. It was only after the failure of the second rising in favour of the Stuart dynasty in 1745 that the Highlanders and the Lowlanders began to commingle as one people. Since then the two strains of blood have mixed more and more, and the result has been good on both sides.

The Highlander, who had been lazy and given to robbery, and was as superstitious as a savage so long as he lived in remote glens, owing allegiance to no one but his chief, soon showed, when he went south, that his abilities were excellent and that he could work hard. At the same time he brought into play an imagination, a fire of

enthusiasm, a vigour of enterprise, which were seldom found among the Lowlanders. They profited also, therefore, by his emergence from the mountain strongholds in which under the clan system he had found no opportunity to shine save as a guerrilla warrior and cunning thief.

There remains something of the old clan spirit still. The chiefs have been replaced by landlords whose relations with their tenants have been purely commercial and the griefs of the crofters have from time to time enlisted fleeting sympathies in England. The old feeling among all clansmen that they were "gentlemen" by birth and that they must prove this by their manners has passed away. It is scarcely possible in the mean streets of Glasgow, among the dock labourers or mechanics, or railway men, to distinguish between the



HERE LIVED "ONE WHO NEVER FEARED THE FACE OF MAN"

One of Edinburgh's most prized possessions is John Knox's house, secured from possible demolition by its purchase by the Free Church of Scotland. It is a restored house, with overhanging windows, and is reached by a flight of stone steps from the Canongate. Its rooms now contain a priceless collection of relics of the Great Reformer, who died here November 24, 1572.

Photo, Underwood Photo Service



WHERE EDWIN'S FORTRESS FROWNS DOWN UPON "AULD REEKIE"

From every view-point in Edinburgh the Castle appears majestic in its dominance over the life below it. But it is from the wynds of the Old Town, roughly paved streets flanked by grim stone houses, that one realizes its perfection as the focal point of the city's beauty and historic interest, its glamour enhanced by the haze spread by the smoking chimneys that originated the name "Auld Reekie."

Photo, Peter Orr



EDINBURGH UNIVERSITY STUDENTS ELECTING THEIR LORD RECTOR

Every three years the students of Edinburgh University elect a Lord Rector, from one of two candidates, usually men of eminence in politics. For some weeks preceding the election caravanning is carried on vigorously by the rival factions, the crowning feature of the contest being a torchlight procession through the streets and a general revelry which is attended by thousands of the citizens.



RIVAL SUPPORTERS IN THE DUST OF BATTLE AFTER THE ELECTION

After the result of the election is made known a "rag" takes place, usually in the quadrangle. The upper picture shows the windows of the university building boarded over in anticipation of the declaration of the poll and of the ensuing undergraduate riot when the rival partisans pelt each other with rotten eggs, vegetables, bags of flour, crackers, and fireworks.

Photo, Les Smith.



ACTIVITY AT THE BROOMIELAW ON THE CLYDE THE FLOWING LIFE-STREAM OF GLASGOW'S INDUSTRY

It is the Clyde Navigation Trust that Glasgow is mainly indebted for its ability to accommodate the vast volume of shipping that respects its the second largest city in the United Kingdom. At the Broomielaw, where pleasure steamers are born, steam launches and ending their trips on the Clyde, there was once a depth of but fifteen fathoms of water at low tide. Now the largest vessels in the world can race freely down the waterway to the sea, passing docks that cover more than a hundred acres, and quays and wharves more than nine miles in length.

Photo. J. and K. Brown & Sons

SCOTLAND & THE SCOTS

men of Highland and the men of Lowland origin.

But now and again the ancient feuds between clans are seen to be remembered; the heads of ancient families are not left entirely without the affection and loyalty which made their forefathers petty kings; even among families which have lived in the Lowlands for generations, or emigrated

any dealings with civilization as it was known in towns. Its picturesqueness was heightened by Sir Walter Scott and other writers; they looked only at one part of the life of the clan, saying little about the cruelty, the treachery, the thieving. The loyalty of the Highlands to the Stuarts was extolled as a noble trait—the stupidity of adherence to so mean a family of princes was forgotten.



JUDICIAL DIGNITY IN THE OUTER HOUSE OF THE COURT OF SESSION

Scotland's legal system differs in many points of procedure and even of principle from that of England. The highest tribunal is the Court of Session. This comprises the Outer House, with five judges sitting in separate courts, and the Inner House, with two divisions presided over by the Lord President and the Lord Justice Clerk respectively, each assisted by three subsidiary Lords.

Photo, Francis Colquhoun

to America, there may be noticed an attachment to the traditions of their clan, a feeling of reverential love towards the tract of country which once belonged to it, and a determination to uphold the character of the Highlander for hospitality, courtesy, and good breeding.

No doubt too favourable an opinion has been spread of the qualities of the Highland race during the period in which it dwelt apart and refused to have

A flood of facile sympathy was let loose by the publication and the immense popularity of "The Lady of the Lake." Up to that date the scenery of the Highlands had been thought of with dislike, even with horror. It was all wild and fierce and uncivilized, unpleasant to the taste of the eighteenth century, which regarded mountains as monstrosities and preferred the sight of roofs and chimneys to the most glorious aspects



PIPER OF THE BLACK WATCH, A HIGHLAND REGIMENT FAMED FOR ITS GALLANT MILITARY EXPLOITS

There is brave reading in the history of Scottish soldiering, and volumes could be written of the valiant Scotsmen who have fought to stabilize the foundations of the British Empire. The Black Watch, or Royal Highlanders, is a Highland regiment which was raised in 1736 in independent companies to preserve order in North Scotland; these companies formed a watch, and because of the dark color of their tartan they came to be known as the Black Watch. Their record is one of conspicuous gallantry, and they enjoy a very good position among the regiments in the British Army.

Photo, Francis Galat Fratt



STALWART MEN OF A WELL-KNOWN SCOTTISH REGIMENT

The Cameron Highland regiment, officially known as the Queen's Own Cameron Highlanders, owes its origin to Alan Cameron, who, towards the end of the eighteenth century, gathered together several hundred young men in his native country of Inverness and led them to the wars. The regiment did good service in the South African War, and had a glorious record in the Great War

Photo, Francis Caird Inglis

of natural beauty. Now a change set in. It became fashionable to talk gushingly about the Highlands, to visit the spots made famous by Scott's poems. He himself came upon proof of the stream of tourists whom he diverted to these spots when he talked with a man who bewailed his loss of livelihood as a "guide" to Ben Lomond. "That damned Walter Scott," he said bitterly, "whom everybody makes such a work about, has sent all the visitors to see that filthy hole, Loch Katrine, and I have had only two gentlemen to guide all this blessed season. The devil confound his ladies and his lakes, say I."

Next came the fashion which made the possession of a "deer forest" one of the signs by which rich men could flaunt their possessions and their acquaintance with the pastimes of the aristocracy. The noble stags which roamed over the moors, of which the

so-called "forests" were composed, were now stalked and shot as an amusement. The peasants, known as crofters, were deprived of their chances to make even a poor living. Many emigrated.

For those who stayed on, trying to keep themselves alive upon their native soil, efforts were made in the House of Commons; a royal commission was appointed to hear their complaints and prayers. The general impression left on the public mind was that, although certain deer-forest owners had been harsh and overbearing, and although the crofters had been treated generally as if they were intruders rather than the original owners of the land, their poverty was due more to the barren nature of the soil than to any other cause. They were certainly far better off on the Canadian prairie than they could ever have been on their own "lone sheilings" which could never

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LAND FERTILISER SUPPLIED BY THE SEA

So deeply is the Skye coast indented by sea lochs that scarcely any part of the interior is more than five miles from the sea, and the crofter has no lack of the wherewithal to fertilise his land; there is abundance of seaweed for the gathering

Photo, F. Hardie

make a return equal to the amount of labour expended on them.

All over Scotland the soil is poor and must be worked with the utmost energy in order to force it to yield its increase. To that necessity must be attributed half the success of the Scot in the modern world, the other half being accounted for by his unconquerable desire for education, based upon an understanding

of its value as a means of getting on.

That "knowledge is power" the Scot fervently believes, and he acts upon his belief. No seeker after learning for learning's sake is he, as a rule, though many an instance may be still found in Scotland of accomplishments acquired and developed purely for pleasure by men of humble occupation. Gardeners who can paint in oils, stone-masons who quote Horace, railway porters who have read the whole literature of some subject—say, Egyptian exploration or the campaigns of Napoleon—such men can surely have their counterparts scarce anywhere else.

Fathers and mothers used to bring their children up to consider education as the one thing necessary—many do still, though the pressure of industrial competition has ground away the pride and the aspirations of a good many, and made it less easy than it was for parents to agree that sons or daughters shall carry on their education until they are twenty-two or three.

So long as the chief industry of the country

was agriculture the poor students at the universities could earn their living through the time of year when farmers were busy and attend their classes in the winter months. Each of the Scottish universities (St. Andrews, Glasgow, Aberdeen, Edinburgh, all founded before 1600) had many such seekers after advancement on their books even thirty years ago. They



GRINDING THE CORN IN A CORNER OF OLD-WORLD SKYE

The ancient millstone has served its purpose for many long years and is still in constant use, for tradition has this worthy couple well under her away and the "good old ways" are still good enough for these. As one writer has said with truth about the island: "In Skye one is free of one's century; the golden wheels away into silence and remoteness."

Page, F. N. 1914



MAKING THE MOST OF A FINE DAY: HOUSEWIVES OF SKYE LAUNDERING THE FAMILY LINEN IN THE OPEN AIR. Although it is supposed that more rain falls in Skye than in most other places in the British Isles, its rainfall amounting to eighty inches for the year, the slight and jermy make of this island of the mist a land of infinite delight; and nobody sores such an ill-ensuring of the Scottish landscape are permitted during the fine weather. The principal housewives are Lady Macdonald and The Macdonald, whose heads during the rest of their winters, together with the associations connected with Bonnie Prince Charlie and his posterity, Flora Macdonald, add a special knowledge interest to the island.

Photo. F. Macdonald

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lived mainly on porridge and oat-cake ; they had one small room or the share of a room in a poor house ; their clothes were rough ; they often walked long distances from their homes at the beginning of term and back at the end.

Men who went through this wholesome discipline are to be found in all kinds of high positions to-day. They had, fortunately, little to suffer from snobbish companions ; they were not looked down upon or ridiculed for their poverty. Few students were wealthy, few belonged to influential families. The rich and well-born sent their sons for the most part to English public schools and universities

Right Theory of Education

The spirit of the Scottish educators was very different from that of the English ; they had no idea of being appointed to bring up the ruling class ; they had no use for students who did not work hard, who had not some goal in view. The notion so prevalent in England that going to the university was useful because it enabled a boy to make profitable acquaintances and to learn to play games and to have a good time before he started on his life's work, was laughed at across the border.

The Scottish university was a place for strenuous application : it was for many poor students a lonely place. But its atmosphere was bracing ; it helped to strengthen character as well as to impart learning. To it must be ascribed much of the driving force which has pushed Scotsmen into foremost positions in almost every country in the world.

Dr. Johnson, who never tired of poking fun at Scotsmen, said the finest view they ever saw was the view of the road which led to England. This was in an age which did not take Scotsmen seriously, chiefly because they did not behave as serious persons. For during most of the eighteenth century it was the Highlander who represented Scotland in the south of England, and the

Highlander was more often than not a figure of fun, a starveling adventurer, a picker-up of unconsidered trifles, whether in the shape of jewelled snuff-boxes or rich widows.

Peaceful Penetration into England

Lowland Scots made their way south in small numbers, and attracted less attention. They worked steadily and intelligently, for the most part on the land. They were famous gardeners ; they brought with them the methods of industrious farming which were necessary on their own poorer soil ; if they took service in commerce, they proved their worth by care for their employer's interest—and their own. Thus they established themselves in England during the later part of the eighteenth century and the earlier part of the nineteenth, permeating every profession and occupation, every branch of business, until the success of Scotsmen and their ability to push their way to the front, whatever they might be doing, became proverbial.

Within a short period of years Great Britain had three Scottish prime ministers ; Lord Rosebery, Sir Henry Campbell-Bannerman, and Mr. Arthur Balfour, all sprung from families which had been obscure until the close connexion of Scotland with England opened to the Scots those avenues of advancement and ambition of which they were so ready to take advantage.

Taking the Highest Room

In the civil service, as well as in Parliament, they took a share of the prizes out of all proportion to their numbers, and even in the Church of England they secured many of the highest posts. In our own time we have seen both the archbishops, Canterbury and York, Scotsmen, Randall Davidson and Gordon Lang. A story told to illustrate the natural tendency of Scotsmen to congregate about the top represents a native of some Scottish town returning after a visit to the south.



OLD STONE COTTAGE OF A CROFTER SITUATED AMID THE "GLOOMY GLOOMIES OF SKYE."

Skye, the largest island of the Inner Hebrides and part of the county of Inverness shire, is separated from the mainland at its nearest point by a narrow channel scarcely half a mile wide—a passage that can hold no more of seagoing vessels for the most famous traveler. The surface is mountainous, interspersed with lochs, and the scenery, though beautiful, is often of a grim, lonely grandeur, offering no less delights to the nature lover. Great improvements have taken place in recent years in the condition of the culture, and most of the old black huts have disappeared, giving place to well-ventilated, nicely built houses.

Photo, F. W. H. H. H.



MATRONS AND MAIDENS OF FAR-AWAY ST. KILDA BEQUIETING A LEISURE HOUR WITH KNITTING AND GOSSIP
 St. Kilda, a remote island of the Outer Hebrides, belonging to Harris in Inverness-shire, lies forty miles to the west of North Uist, and is the island of the group of about seven or eight rocky islets. It is often inaccessible for eight months out of the twelve, but in summer months visit it regularly, bringing many tourists who are attracted by the very loneliness of the little island; consequently, this annual influx of "tourists" has its influence on the islanders, who in many respects are far less primitive than the inhabitants of less frequented parts of the Hebridean group.

Photo. C. Hardy.



VILLAGE NEIGHBOURS MET IN A SECLUDED CORNER OF THE BLEAK AND FORBIDDING LANDSCAPE OF ST. KILDA. Kilda possesses about forty acres of unble land which produces potatoes, oats, and barley. There are a few head of cattle, and sheep are raised, and from their wool Kildanians and coarse material are made for home use. The fisheries are productive, but much unexploited. By isolation in this small island from the outer world that the mail is sent only two or three times a year, but "sea messages" are sometimes obtained by means of a messenger dispatched in boats which the strong winds usually catch over in the course of the voyage.

Photo. P. G. G. G.

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"And what did ye think o' the English?" a friend inquires. "Man," he replies, "I didna see ony o' them. My business was wi' the heads o' departments."

Scots cherish a strong sentimental affection for their native country, although they may prefer to stay out of it. Scarcely ever does one hear of a

and on S. Andrew's Day and on Hallow E'en; they praise Scotland and everything Scottish; they drink large quantities of whisky, and eat a dish composed of minced sheep's entrails with oatmeal and called "haggis." This is a delicacy never omitted from the bill of fare at the Burns' Club suppers which call forth all the enthusiasm of the race.



FARMERS OF SKYE PREPARING THEIR LAND FOR A POTATO CROP

The chief inhabitants of Skye are chiefly engaged in sheep and cattle raising, fishing and distilling. Much of the moor and hill land consists of pasture, but potatoes and turnips are grown with considerable success by these able landmen whose energy and ambition are centred in their small holdings, and who find no labour connected with land fertilisation and cultivation too arduous.

Photo, T. Budge

Scotsman returning to Scotland to live at the end of his active career. Many return from India, from Africa, from the Far East, to spend their latter years in England, but once they have left their own country, they very seldom show any desire to go back to it for good.

They very seldom lose, however, their affection for Scottish songs and literature; they gather religiously on New Year's Day, which is much more of a festival in Scotland than Christmas,

Scotsmen are great at hero-worship. Carlyle was a type of his countrymen in that. Wallace and Bruce, both of them Celts, by the way, as most of the famous Scottish soldiers have been, are still honoured for their prowess against the English. Stirling and Bannockburn are still names that ring proudly in every Scottish ear. They will hear no ill spoken about Mary Queen of Scots; though how they manage to square their devotion to her memory with their



BRAWNY, BEARDED MEN OF ST. KILOA DISCUSSING PROBLEMS OF THE DAY IN THE MAIN STREET OF THEIR VILLAGE
 The circumference of St. Kila is about seven miles, but though so small, the island possesses a hill, Orono, which rises a precipitous 1,200 feet in height. The population comprises some slight persons—tall, hard-working men, speaking Gaelic and inhabiting a little village at the head of the East Bay. The island is the property of the Macdonalds, but the islanders hold the reins of government in their own hands; his runs smoothly for them and still is about unknown, for present laws and regulations differ little from those which were observed in the time of their forefathers.

Photo. F. Macdonald



RETURNING WITH THEIR PREY AFTER PERILOUS CLIMBS AMONG THE PRECIPITOUS ROCKS OF ST. KILDA ISLAND

The fulmar is a large, powerful bird, common in the Hebrides and St. Kilda; its plumage is grey and white, and the bird possesses nearly twenty inches in length. It nests on rocky ledges and grassy slopes among the cliffs, and the egg and young are usually to be obtained only at considerable risk of life. The egg which is extracted from this bird has been found by chemical analysis to be a 312-04, and closely to resemble that taken from the liver of the cod. When a few specimens is captured by hand it ejects some of this oil from its mouth.

Photo. F. Herd.



NEARLY HALF OF THE SCANTY POPULATION OF ST. KILDA ASSEMBLED TO DIVIDE A LARGE CATCH OF FULMAR
 Except in the southwest of the island where is the landing place, St. Kilda is surrounded by kifs, precipitous cliffs which rise about from the water's edge. The natives are expert seamen, noted for their exploits, and devote much of their time and energy to the capture of the sea birds. Sea-birds abound throughout the island, including gulls, fulmar petrels, puffins, razor-bills, Manx shearwaters, and sooties, and are killed for their feathers, oil, and meat. Formerly these birds contributed a large share to the wealth of the islanders, who caught them chiefly with nooses, but their numbers have now considerably diminished.

Photo, F. B. B. B.

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attachment to the Covenanters and their strict notions of morality, it is hard to understand.

Nor is it easy for persons of any other nationality to sympathise with them when they dwell upon the virtues and the services to Scotland of those rigid sectarian fanatics of the Covenant who surpassed the Puritans in deeds of blood, and left upon the spirit of their countrymen a cloud of gloom and sanctimonious pretence which has been passing away only within the last generation. The original fault lay not with the Covenanters, of course, but with those who made the imbecile attempt to force upon this stubborn folk a faith it did not choose to embrace. They had been satisfied with the Catholic ritual and belief until John Knox brought among them the pitiless doctrines of Calvin: these took root quickly in their minds, and for centuries their intolerance and fierce adherence to custom in such matters as Sunday observance were spoken of the world over.

Iron-Bound Sabbatarianism

It was, however, only among the mass of the nation that there was any real Calvinistic fervour. The educated, all who had the opportunity to mix with people not brought up as strict Presbyterians, followed in the footsteps of the zealot only so far as was needful for social convenience. Fashion, indeed, dictated an attitude of indifference to religion, however regularly its outward form might be practised.

Dean Ramsay, in his most entertaining and exceedingly valuable "Reminiscences of Scottish Life and Character," tells an anecdote in this connexion. He remembered a gossip relating as a piece of scandal that the commanding officer of a regiment quartered in a Scottish town "had family prayers every morning." She was rebuked by a friend with "How can you repeat such things, Miss Ogilvy? Nothing in the world but the ill-natured stories of Montrose." There

was no hint of irony in the remark. It was nevertheless the feelings of the mass of the nation which regulated Scottish life. Until near the end of the nineteenth century no street-cars ran in Edinburgh or Glasgow on Sundays. Any kind of amusement on the Sabbath was regarded as sinful; many people even went so far as to keep their blinds down in order to induce the melancholy frame of mind supposed to be desirable on the day of rest.

Pharisaical Self-Righteousness

A geologist went out one Sunday morning with his hammer in his pocket as usual, and chipped off pieces of mineral-bearing rock as he strolled. An old man on his way to church watched him for a little while, then accosted him with "Sir, you are breaking something there besides the stanes." An English painter looking for "subjects" on a Sunday came in sight of a picturesque ruin. To a man who was passing he turned and asked him the name of the old castle. "It's no the day to be asking such things," was the indignant reply that he received.

Whistling on the Sabbath was for some reason considered a mark of peculiar sinfulness. An old Highlander told a Glasgow artist that the inhabitants of his village were "a God-fearin' set o' folk," and gave the following illustration of their piety: "Last Sabbath, just as we were comin' oot o' kirk, there was a drover chield frae Dumfries comin' along the road whustlin' and lookin' as happy as if it was the middle of the week. Weel, sir, oor lads just set upon him and a'most killed him."

Old Testament View of Life

There was little love of God among the severe Calvinists, only fear and the conviction that God could not wish His elect to be happy here below. The peasants were fond of discussing points of doctrine, which sharpened their wits, but did not soften their hearts. It was



GOOD WORK WELL DONE BRINGS PLEASURE AS WELL AS PROFIT

Defined as tweed hand-spun, hand-woven and dyed, and finished by hand in the islands of Lewis—which includes Harris—Uist, Barra, and their several appurtenances, Harris tweed has a world-wide reputation for flexibility and durability. It is further distinguished by a delicious odour of heather and peat, an imperishable reminder of the Hebridean cottages in which it is spun and woven and dyed

Photo. Francis Caird Inglis, by permission of the Harris Tweed Trading Co. Ltd., Ltd.



FIRST STAGE FROM COTTAGE LOOM TO WORLD-WIDE MARKET

Remunerative work is hard to come by in the remote Hebrides, and the development of the Harris tweed industry has been a boon to the settlers. At Tarbert, on the island of Lewis and Harris, two wool-carding establishments have been instituted to provide employment for the people, and also a depot to which they may bring the Harris tweeds which they have woven and dyed at home

Photo, Francis Caird Inglis, by permission of the Harris Tweed Trading Co. (Edinburgh), Ltd.



WHEN THE SEA YIELDS ITS HARVEST OF WEEDS: WOMEN WORKERS IN THE KELP INDUSTRY

Together with the Shetlands the Orkney Islands form one of the counties of Scotland. The Orkneys comprise some sixty-seven islands, islets, and lochs, of which about thirty are inhabited. Kelp gathering is a thriving industry in many parts, and here at Ilvoay, a small, northern village of Punsay, women rely often on men working about the coast, gathering the kelp into large bungs, or forming it in nooks to obtain the ashen, or maceratable kelp. As already illustrated in pages 15-18 the intense labour is connected with the picking, drying, firing, and carting of kelp, twenty tons of which are required to produce one ton of marketable product.

Photo, E. Macdonald

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the teaching of the Old Testament to which they clung. Their deity was the Jah-veh (Jehovah) of the Jews, full of wrath and vengeance, unsparing in his damnation of all who strayed from the narrow path. Heaven and hell were to the Presbyterians very real. The burden of their sins weighed upon them like a physical pain.

The same literal and mechanical interpretation of what was called God's word prevailed among the "unco' guid" (uncommon good) as is applied by Tibetans to the formulae of Buddhism. Hume, the philosopher, used to relate that he once got into a swamp at the back of Edinburgh Castle, and called to a woman passing to lend him a hand. She recognized him and said: "Are ye not Hume, the atheist?"

"Come," said he. "Does not Christian charity command you to do good to all?"

Grim Element in Scottish Humour

"Nae matter about Christian charity," his tormentor replied, "I'll dae naething for ye till ye turn a Christian yersel'. Ye maun say the Lord's Prayer and the Creed or I'll let ye grovel there as I fand ye."

Hume had to do as she bid.

Probably there was humour as well as piety in that, for in Scottish humour there is often a grimness which seems to approach cruelty. This comes out in the tale of the dying wife who could not bear the thought of being buried in a city churchyard. She said to her husband: "I've been a good wife to ye, John, have I no?"

"Oh, just middling, middling, Jenny," was John's grudging admission.

"John," she continued, "promise me that I shall be buried in the old kirkyard at Strathavon. I couldna rest in peace amid the dirt and smoke of Glasgow."

"Aweel, Jenny, my wumman," said John cheerfully, "we'll just try ye in Gorbals (an old Glasgow cemetery) first, and if ye dinna rest there quiet, we'll pit ye in Strathavon."

The belief that heaven would be like earth was due to poverty of imagination. The services of the Presbyterian bodies were not of a kind to fill the minds of the worshippers with images of the celestial regions such as were made familiar to the Middle Ages by the paintings of the Italian Primitives. It was common to send messages to friends in the other world by anyone on the point of death.

Simple Faith in Things Unseen

One old woman lying on her death-bed at Hawick, where clogs used to be heard all day long on the pavements, was asked by a crony, "If ye should see our folk, will ye no tell them we're a' well?"

"Ay," said the dying woman, a little impatient, "if I should see them, I'll tell them, but ye canna expect me to go clank-clankin' through heeven lookin' for your folk."

Yet there was a grandeur, too, about the stark sincerity and simplicity of the Presbyterian's faith in unseen things. It gave dignity to the humble, it raised existence to a higher plane than that of heedless materialism. Lord Rutherford, a famous judge, was once rebuked by a shepherd for cursing the "east ha'," a state of atmosphere which brings a cold, damp mist with it. "What ails ye at the mist, sir?" asked the shepherd. "It wets the sod, it slockens the yowes (quenches the thirst of the ewes), and it's God's wull."

Irony in Racy Epigram

It was the same shepherd of the Pentland Hills who took down another law lord, Cockburn, of distinguished memory. The judge looked at some sheep lying on the colder side of a hill, and said: "If I were a sheep, I'd lie on the other side."

"Na, na," said the shepherd, "if yer lordship were a sheep, ye'd hae mair sense."

In all probability the shepherd had no idea of humour in his mind. That is one of the difficulties lying in the way of the Englishman who tries to discover



SAILING VESSEL WAITING ON A BREEZE AT THE ENTRANCE TO LORNE MOUTH HARBOUR

Lorne Mouth, a police town, seaport, and watering-place of Knapdale, is situated at the mouth of the River Lorne, five miles from the city of Elgin. It has a fine harbor adjoining the Moray Firth, with some good fishing and a fair amount of shipping. It is an attractive place for visitors, for the sea-bathing is especially good and the golf links are considered some of the best in Scotland. In the vicinity of the town stand the interesting old ruins of Skye Castle, near the seat of the Bishop of Moray, situated on a loch of the same name. The principal remaining part is the square tower built in the fifteenth century.

Photo 6, M. Fyfe



NATIVES OF SHETLAND CARRYING HOME LOADS OF PEAT FOR USE DURING THE WINTER MONTHS

Peat is a spongy substance of vegetable origin, common to almost every temperate country. Peat is usually cut not later than June, and the loads, stacked on the beach, are dried by sun and air, and must be frequently turned during the drying process which lasts several days; they are then carried to the homes to be stored for winter use.

Photo, Charles Reid

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whether there is any humour in the Scots. He often cannot decide whether they are being intentionally funny or merely happen to throw perfectly serious remarks into racy, epigrammatic form.

Warm Hearts Under Cold Exteriors

It is this mixture of sense and simplicity, thrown into forms of words which are succinct and vigorous, that sometimes makes Scottish people appear wittier than they are, and sometimes makes others think them insensitive. No one who knows them well can be unaware of the strength of their affections, yet they have a matter-of-fact way of discussing death, for instance, which is embarrassing to sentimentalists. Even the dying join in discussions as to the order of their funerals, as did the man who begged his friends to consume the whisky provided for the occasion on the way to the cemetery. "For, ye ken," he said, "I shall no be wi' ye when ye come back."

Affectionate, though not demonstrative, in their family relations, the Scots are warm-hearted friends also, when once they have decided to open their homes and give their confidence. At first they are not inclined to "dull their palms with entertainment of each new-hatch'd, unfledged comrade." Many who visit their country complain that they are difficult to get on with: their sharp, staccato utterance is disconcerting; the smile that does not often get further than the eyes may pass unnoticed, they may cause discomfort, even possibly pain, without in the least intending it. But all who have lived among them or made friends with them outside their own country have the same story to tell of warm friendship, of real kindness, of generous hospitality.

Secret of the Scot's Success

Their reputation for hard dealing in business has been vastly exaggerated. They do not really drive harder bargains than other good business men, but their keen looks and short speech make those

who trade with them feel that they are exceptionally eager for profit. But if the successes of Scotsmen in commerce were to be inquired into, they would be found to be the result in far greater degree of attention to detail, of industry and thoroughness, of method, than of any excess of acquisitiveness or any special gift for getting the better of competitors.

These useful qualities are in the long run of greater value than the natural aptitude for business which is found among Jews, or the cunning which makes the Greek the most successful small trader in the world. The world makes fun of Scotsmen for their commercial prosperity, for their supposed parsimony, for their propensity to save money out of the smallest incomes. But the fun is almost always good-natured: respect for their character is very seldom absent.

Pioneers and Empire Builders

Everyone knows that they owe their progress to hard work, that the only advantage they take over others is to spend less upon their pleasures, and to show more enterprise and to study more closely the conditions of their trade. In all countries which are being opened to commerce they are foremost in building up connexions, nor are they less valuable as colonists in lands that are being brought under cultivation.

Scottish emigrants helped to make the United States, and have played the largest part in making the Dominion of Canada. The Canadian accent is more Scottish than anything else; Scottish names predominate everywhere; Scottish clubs exist in all the cities of Canada, where bowls in the summer and curling in the winter are national sports, and Presbyterianism is the strongest of the forms of religion.

Yet while Scots carry with them overseas their faith and their enthusiasms and their pastimes, they do not include in their mental baggage a contempt for the people of the territory in which they settle, nor have they the



HAWKING CALLER HERRING IN THE STREETS OF CROMARTY

When the boats come in to the quayside the women fill their baskets with caller herring which they then hawk round the district. They have no distinctive dress, but wear short skirts lifted to the waist, and generally go bonneted. The baskets are strapped across the chest, and the sturdy natives of Cromarty carry the heavy weight for long distances without any sign of fatigue.

Photo. H. S. Taylor



UNTIRING INDUSTRY IN THE COBBLED STREET OF CROMARTY'S ANCIENT FISHING QUARTER

Thatched cottages lining a broad, cobbled pavement make up the ancient fishing quarter of Cromarty. The street leads down to the fish, with its wooden head-lugs known as the nation, or nation, of Cromarty from an old tradition which associates the flourishing industry with the town. Fish being drying on the wharves and well on either side of the doors, outside which the fisherman's wives sit beside their crabs or baskets of haddock, or fish just brought ashore, from their mending nets, preparing haddock, or packing herrings into barrels for market.

Photo. W. S. Taylor

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habit of continually comparing conditions in their new country with those which they left behind them in the old. It is not many years since visitors to Canada who could lay claim to Scottish ancestry found it wise to do so at once.

There was a prejudice against the Englishman, due to his supercilious assumption that anything which was not done in the English fashion must be

than it used to be, but the scenes that offend the eye and the ear, not to speak of the nose, in Glasgow, for example, on Saturday nights, make one doubt whether this vice can ever have been more distressingly practised than it is to-day.

From Scotland came whisky, the spirit which has made its way all over the world, and which is largely responsible for the evils of intemperance in the



CROMARTY WOMEN PREPARING MUSSELS AS TEMPTING BAIT

Both net and line fishing are carried on at Cromarty, and baiting the lines is chiefly done by the women. Besides lobsters, mussels are largely used for bait all round the Scottish coast. They are gathered by the women and children, and opened with a short knife. The women look over the books, to see that they are accurately fastened to the lines, and then bait them.

Photo, N. J. Talbot.

done wrong. The Scots accepted the ways of the country, they went about their work quietly and competently, they won both respect and liking. As colonists it would be impossible to find their superiors—if only they would forswear their devotion to whisky.

Here we come to the chief defect in the Scottish character, a defect which they are ready to admit themselves, and which has been deplored by their most famous writers. Drunkenness is said to be less common in the country at large

twentieth century. Whisky was brought into general use during the eighteenth century. It had been distilled from much earlier times in the Highlands and in monasteries; it was then, no doubt, what we should call a liqueur, like Benedictine and Chartreuse, also manufactured by monks. Gradually it became the national alcoholic drink of Scotland, displacing the beer which had up to then been drunk by the masses, and the claret and brandy of the more luxurious.

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Made from the finest grain and mellowed by age, whisky is as harmless a spirit as any, and particularly suited to a damp, cold climate on account of its anti-rheumatic properties. But whisky can be made out of almost any kind of grain, and even from potatoes if grains are not procurable; and drunk in an untamed state it has the most injurious effects.

Deterioration of Scotch Whisky

The demand for it which arose during the later years of the nineteenth century, not only in Great Britain, but in British colonies and in the United States, lowered the standard of the materials used in its manufacture, and also caused a great deal of it to be put on the market in an immature condition, fiery and raw. It is the evil results of whisky-drinking that have stirred up so powerful a movement towards the prohibition of alcohol.

Up to the time of Burns the consumption of usquebaugh, as it was originally called (the "baugh" was dropped and the "usque" became "whisky"), had been mainly a habit of the Highlanders. Burns made it almost a national virtue among all Scots. He wrote the best drinking songs that exist in any literature, and he had hosts of imitators. His laudation of liquor was taken literally as an encouragement to intoxication, and in all ranks it became customary to drink for conviviality and to drink as much as possible at a time. It was deemed manly to be able to consume more whisky than other people.

Heavy Drinking in Scotland

Not even ministers were censured for getting drunk. They could not, therefore, be hard upon others who fell into the same temptation. It was usual to give everyone who came into a house a "dram," and poor was the reputation of the owner if the glass was not filled and the liquor heady. At parties men would challenge one another to drink and see who could keep it up the longest.

Unbelievable as the scenes were that disgraced even parties where women were present, they are established by the entire literature of the period as having happened and been considered nothing out of the way. A change came, and the offensive habit of intoxication grew rarer. But an evil tradition had been created, and it could not be eradicated all at once. Indeed, it has not been eradicated even yet. There is far more steady drinking, for the sake of drinking, in Scotland than there is in England or Ireland. Men in high positions may still be found who sit and drink whisky the whole evening.

Sordid Conditions in Glasgow

As for the manual working class in the towns, the drinking among them, principally the result of their wretched conditions of existence, is a national disaster. No one who visits Glasgow on a wet day can be surprised that the inhabitants of its mean streets and tenements should fly to drink as a refuge from their grimy and repellent surroundings. With a situation which would have made possible the building of a city as delightful as any in the British Isles, Glasgow was made by the rapid and uncontrolled development of its industries a shocking example of everything that a city should not be.

No city prides itself more upon its municipal enterprise; it set an example in municipal ownership, and its ventures have all turned out well. There are a great many churches, libraries, societies for the spread of culture; there are picture galleries, theatres, concert halls; yet by all the agencies for making life more agreeable and more sensible the mass of the Glasgow population are untouched.

It was in the Highlands that the drinking of whisky began, and there it was an indulgence more often abused than in the other parts of the country. Among the Highlanders, too, there was the sternest sectarian intolerance. That was due to the Celtic fervour of the

SCOTS AT HOME
In Highlands and Islands



Lovely and fragrant, the heather of Scotland is useful, too, providing fuel, thatch, and luxurious beds for many a Highland shieling

Photo, Horace W. Nicholls



His dog is the Highland shepherd's inseparable companion, knowing every sheep in the flock, and as gentle as his master with the lambs

Photo, W. Reid



*With the sound of the sea ever in his ears and the spell of old legends
in his soul, the Skye crofter deems his Isle of Mist paradise enow*

Photo, F. Hardie



When the salmon begin to leave the sea to spawn in the upper waters of the rivers, the fishermen along many an estuary are ready with boat and net to take their toll of the silver hordes

Photo, G. M. Tyrrell



Leaving one end of the seine in the hands of males at their starting-point, boatmen pay out the rest in a great semicircle, when the net, filled with struggling fish, is hauled ashore from both ends

Photo. G. M. TAYLOR



Seated outside her creeper-clad cottage the placid Shetlander cards and spins the soft, warm wool for which her remote island is renowned

Photo, Charles Reid



With her striped skirt always upturned, dark cloak, and great basket strapped on her broad back, the Newhaven fishwife is a striking figure

Photo, Francis Caird Inglis



Cromarty folk depend mainly on the fishing for their living, and in the season the good wife lends a hand in baiting her husband's lines

Photo, H. S. Talbot

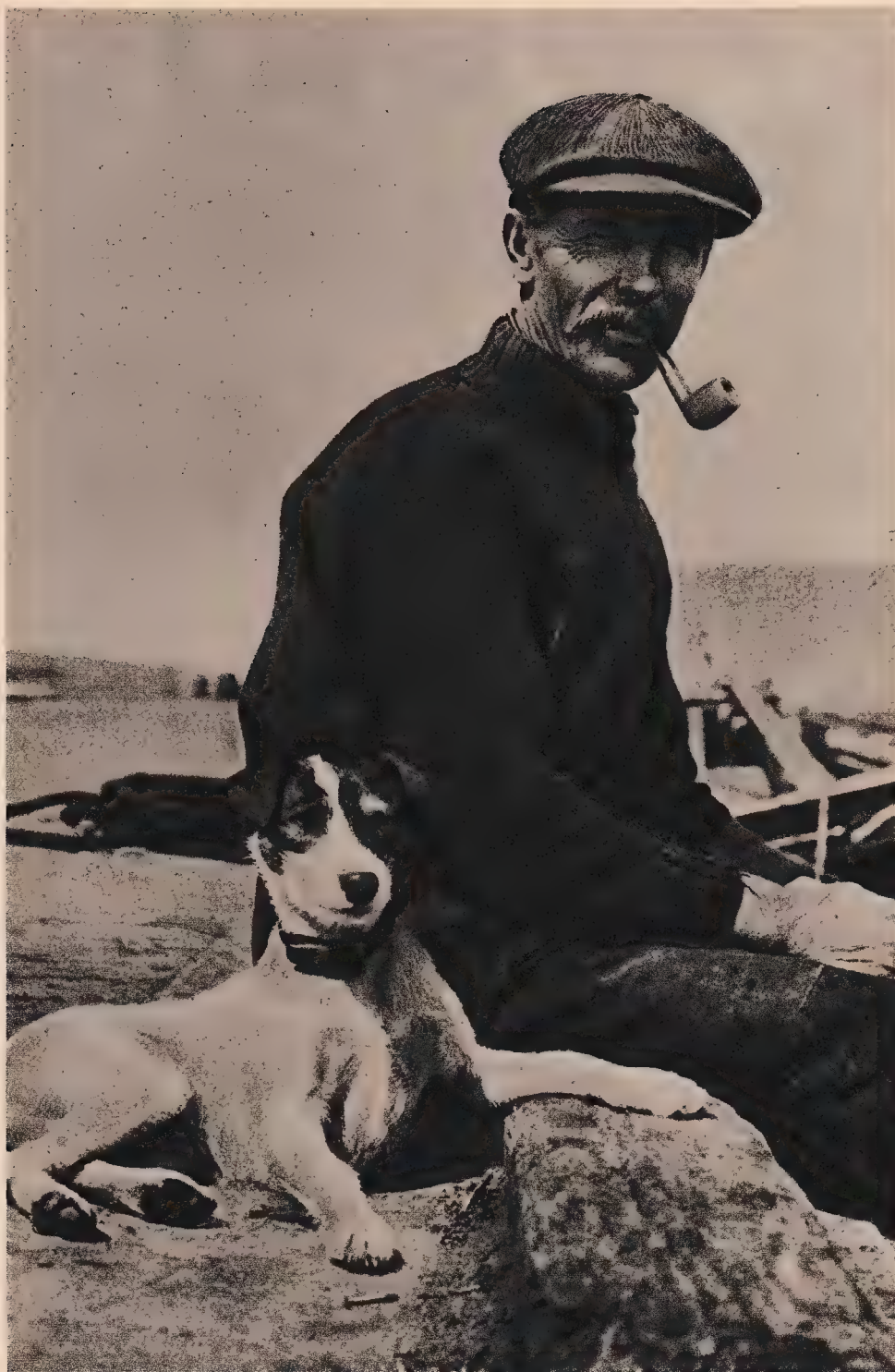


There is a riot of colour at Highland games, where a multitude of kilts with their subtle variations in tartan swing to the wearers' gait



With a landing-net slung conveniently behind him, he is fishing a rapid on the swift Spey, one of Scotland's most prolific salmon rivers

Photo, Horace W. Nicholls



Life lacks amenities in the deep-sea fisheries, and a terrier adds much pleasure to it, whatever his actual utility as the drifter's mascot

Photo, G. M. Tyrrell



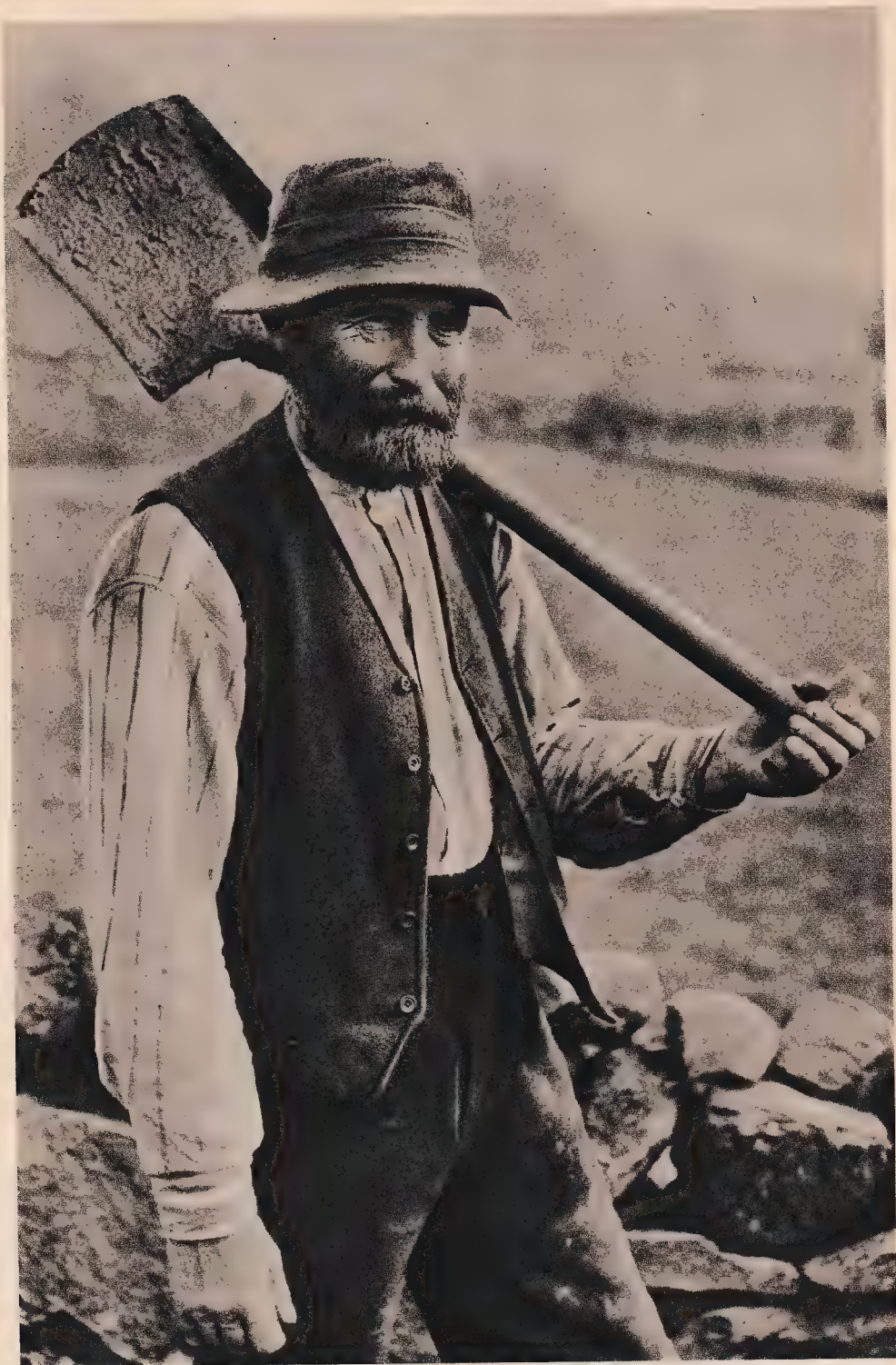
*Peaceful pastoral scenes like this near Strathyre must oft have met the eyes of Rob Roy in his wanderings
about Loch Lubnaig and the Braes of Balquhadder when wooing Helen MacGregor at Laggan Farm*

Photo, W. Reid



Ever busily plying their knitting needles as they go, the Shetland women walk to Lerwick market beside their shaggy little ponies, laden with panniers packed with butter and eggs and bottles of milk

Photo, Charles Reid



Tending sheep on his native hills and delving in his own soil have given this Perthshire farmer a mellow wisdom hinted in his kind face

Photo, Charles Reid



Hard and weather-beaten as his native rocks, the old fisherman ever turns his still keen eyes to the sea that has given him his livelihood

Photo, F. Hardie



"Home is the place of peace." This faithful photograph of an actual interior at Loch Levenside in Argyllshire shows the restful stillness that falls at eventide on many a humble home in Scotland

Photo, J. Nimmo

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inhabitants of the wilder regions. The Lowland Scot has a stronger sense of proportion, as well as a stronger sense of humour than the Highlander. He has a longer period of acquaintance with civilized life behind him. Up to the middle of the eighteenth century the Highlands were outside that life.

When they sent out their forces to fight for "Bonnie Prince Charlie" and drove the frightened English with their terrified General Cope before them, the Highlanders were utterly ignorant of the value of the booty that fell into their hands. One sold a watch for next to nothing; because it had stopped, he thought it was "dead." Another exchanged a horse for a pistol. Their wild appearance, red hair worn long and unkempt, tartan kilts, bare legs, the cries which they raised as they rushed on the foe, the daring of their onslaught, aroused fierce hatred against them.

Scotland Becomes One Nation

It was only after the 1745 rebellion and the savage repression in the Highlands that feeling in the south of Scotland and in England was altered. Even then the Lowlands kept up the old detestation longer than the English—they had more reason. They had suffered from the cattle-raiding forays of the tribes which lived by plunder. They knew what it meant to live near those barbarous clans incessantly at war with one another and existing in a condition of indescribable squalor.

Not till the Highlands were conquered in the middle of the eighteenth century did the welding of the two Scottish nationalities into one really begin. From that time it went on rapidly, and for a long while it has been fairly complete. There are still Highland families and Lowland families, just as there are Yorkshire people and west-country or south-country people in England. But the race barrier has been obliterated between the Celts and the other folk in Scotland whose origin is obscure. With the fusion the peculiar customs which

had marked off the Highlanders fell into disuse very quickly. The powers of the chieftain were taken from him; the opening up of the regions in which it had been considered (not without reason) dangerous to travel did away with tribal insulation; the feuds between the clans gradually softened down into mere social prejudice.

Glamour of Days that are Dead

So, in proportion as the tendency to idealize the Highlands grew in strength among the English, the habits idealized fell into decay. Everything that was Gaelic now found as much favour with the cultured as it had formerly been despised and loathed; it was honoured and envied as soon as it had passed into history or tradition. The Highlands were regarded as the last refuge of Romance. The family tie between the chieftain and the clansmen was extolled as far finer than the relation between landlord and tenant which had succeeded it. It was suggested that the Gaelic literature was not inferior to any in its epic compositions, and forgeries produced to bolster up this theory were accepted as genuine and highly praised.

Walter Scott and Robert Burns

The novels and poems of Sir Walter Scott did a great deal to increase the English admiration for the scenery of the Highlands and the character of the people. They also established a claim on his part to the gratitude and affection of his countrymen. He became one of the national traditions, and to this day it is unsafe to cast any doubt in the presence of a patriotic Scot upon the undying vigour of Sir Walter's fame. Something of this is due to the familiar and delightful personality of the novelist, made known to the world by his son-in-law Lockhart. Although he was a worshipper of kingship and aristocracy, although his ideas were almost feudal on such matters as the right of workmen to combine, yet the frank charm of the man who talked to



CURLING, SCOTLAND'S INDIVIDUAL WINTER GAME
Curling is controlled by the Royal Caledonian Curling Club. The players in turn stand on the crampit, or mat, and heave their granite stone by its handle, the object of each side being to get more stones nearer the tee than the other

Photo, Alexander Beattie

all he met as if they were brothers was irresistible. His career was as romantic as one of his own plots. The cloak of mystery in which he shrouded the authorship of the novels which everyone was discussing, his title, his lame leg, his popularity at the Edinburgh Bar, helped to make up a strange eventful history which stirs our imagination still to-day, while the pitiful financial difficulties of his later life, with the heroic resolve he made and kept to discharge all obligations, entitle him to as much respect for manly courage as he won for skill in the weaving of stories and the creation of character. The figures which move through the

pages of his Scottish stories belong, of course, to the past, and as they are remarkable rather for their oddities than for their broadly human traits, they have not the freshness of the characters of Fielding, for instance, or of Defoe. But in Scottish hearts they are enshrined with unswerving devotion, scarcely less firmly than the poems of Robert Burns.

That Burns must be placed among the most famous of British poets is admitted by all. That he crystallised many aspects of Scottish life into exquisite and touching verse-pictures and thus made himself pre-eminently the national poet is also matter of common agreement. Yet these admissions come far short of the claims that are advanced when Scotsmen talk of Burns and gather to do him honour with much outpouring of whisky, as well as fervid eloquence of speech.

Without respect of class or education, Highland or Lowland origin, all Scots unite in this adoration. It is common in Scotland to hear poems recited off-hand with not less fluency than quotations are made from the Bible. No English poet has the same hold on the English nation as Burns has on the Scots.

Other literary idols of less sacredness are Thomas Carlyle and Robert Louis Stevenson. Neither of them lived in Scotland, they were not Scottish worthies in the same perfect sense that Scott and Burns were. Yet there was a great deal in Carlyle's writings which made special appeal to his countrymen, and the Highland novels of Stevenson

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can only be appreciated to the full by Scottish readers. That delicious remark of Alan Breck's, for example: "Man, am I no' a bonny fechter?"—only those who know what the Highland character was, and sometimes still is in spite of the mixture of blood, can understand how exactly it hits off a foible of the Gael.

Other poets who were contemporaries of Burns and who followed after him are still read and enjoyed, but the shifting of the literary centre from Edinburgh to London has left Scotland with no literature of her own, apart from that of the British peoples generally. When the Kailyard School of novelists captured the English libraries, Scotland was expected to be proud of Barrie and Crockett and Ian Maclaren (the Rev. John Watson), but they never won so much in favour there as in England

and America. Much as Scotland gained by the union with her neighbour, she lost by this fusion of interests a good part of her national individuality. It was not possible, when by far the greater number of her most able and distinguished men found it profitable to emigrate to London, that she should keep up the rich and vivid local life, the strongly marked idiosyncracies, which had distinguished Scottish society throughout all its layers while the nation was independent.

Edinburgh remains a city of penetrating charm, that is ensured to it by its situation: it remains also a home of culture in a more marked sense probably than any other city in the British Isles outside London. In Edinburgh it is still possible to find men who combine shopkeeping with the keenest interest in all that is being



SWEEPING THE POWDERED ICE FROM THE PATH OF A "LAZY" STONE
Curling rinks are from thirty-two to forty-two yards long, and in this photograph the end from which the stones have come is out of the picture to the right. When one of either side has played, and the stone shows signs of losing way before the tee, or mark, is reached, his fellows "sweep," or sweep, away the powdered ice produced by the passage of preceding stones.

Photo, Alexander Beattie



TOSSING THE CABER AT THE ARGYLLSHIRE GATHERING AT OBAN

The caber, usually the lower trunk of a larch-tree, some twenty feet in length, is lifted in perpendicular position, thin end downwards, until the competitor has it balanced upon his hands about waist high. Then he hurls it forwards into the air, a successful toss turning it completely and bringing it down on its thick end, to fall pointing in a direct line away from the tosser



GAMES AT THE ANNUAL ABOYNE HIGHLAND GATHERING

A putting-the-weight contest is included in the programme of most athletic meetings. The competitor stands within a limited space to cast the shot, or iron ball, and the shot must be "put" by a fair push from the shoulder and not thrown. The photograph illustrates a Highland champion putting the 22-lb. weight at the Aberdeenshire gathering, which event he won with a put of thirty-five feet

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thought and done in the world, who are as well read and as well fitted for intellectual pursuits as any professional man could be. There is a pleasant club life, there is an agreeable society, largely composed of advocates; there is an atmosphere of cultivated intelligence.

The presence of the law courts has a fortunate effect in preserving for Edinburgh something of the character of a capital. There is the Royal Scottish Academy of Painters, too, with its exhibitions, which keeps a certain number of painters in the country, though the most prominent of them usually make for London, as did the leaders of the Glasgow School who helped to make history in art towards the end of last century.

In the Old Town the houses which once formed the fashionable quarter are now divided into dwellings for the humble. It was from Scotland that

the "flat" system came which grew into such speedy favour in London as soon as the age of large families came to an end. The blocks of self-contained apartments are known as "lands"; they are solidly built, and the rooms are of good size. But flats have not become fashionable in Edinburgh as they have in London. The wealthy live in houses, and fine, big, substantial houses they are. At one end of the town they stand in gardens, hidden from the road by high walls; at the other end they are built in terraces, impressive by reason of their square stone fronts, important, though not beautiful.

The beauty of Edinburgh lies, indeed, in its natural advantages rather than in any work of man. The Castle Hill is magnificent; Arthur's Seat lies green and tempting in the background; around are other hills—some bare, some, like



IN THE LAND OF BAGPIPES, FLINGS, AND TARTANS

For generations it has been customary for the clansmen to gather annually at the ancient village of Braemar, there to take part in or to witness many scenes dear to the Scotsman's heart. Highland sports take place in various parts of the field; braw young Scots test their strength and skill, and Heilan' lassies, in gay tartans, spangled with jingling medals, dance the Highland fling



HIGH DAY IN THE ABOYNE HIGHLANDS: KILTIES IN A SWORD DANCE
 Highland sports are held in various parts of Scotland each year during the months of August and September, and never fail to attract a large number of spectators. Not the least favourite event is the dancing of the sword-dance and Highland fling, in which young, six-foot Scotsmen—bare-kneed, muscular men, nimble-footed as girls, take part, to the wild tunes of the pipes.

Corstorphine, tree-covered. No maltreatment could quite spoil so fair a site. Not that maltreatment can fairly be alleged, though it would certainly have been possible to make better use of the opportunities offered.

When the Old Town was all of Edinburgh that existed, the place must have been vastly more picturesque than it is to-day. There was room then for no more than a small town, hemmed in by rocks and by a loch, which was dried up when extension became necessary, and by a ravine across which a bridge (the North Bridge) was made. It was the squeezing of the houses together which caused them to be built high and led to the adoption of the flat system, just as the impossibility of extending New York laterally obliged the architects to plan

the sky-scrapers. Then came the New Town, built well but without variety, and disfigured by monuments in the classical style which were erected in order that the city might live up to its title, "the modern Athens." Very proud of their town the citizens of Edinburgh have always been and are still.

All round Edinburgh lie the Lothians, East, West and Mid, splendid farming country, not by nature, but by force of man's perseverance and industry. No better cultivated fields exist in any part of the kingdom, no trimmer fences and walls, no more comfortable farm-houses. Yet these counties were for the most part barren moors and bogs until the pertinacious Lowlander resolved to drag a living out of the scanty soil. So scanty was it that the ploughing could not be done by steam, the



THE HIGHLANDERS' GREAT DAY: MARCH PAST OF THE CLANS AT THE FAMOUS BRAEMAR GATHERING

The Braemar gathering, which takes place in the early autumn, is undoubtedly the most picturesque of all the Highland meetings. Immensely popular, it attracts thousands of people from all parts of the north, and becomes even more popular to the Highlands, such as feeding the valley and draining Highland floors. The most important feature of the gathering, however, is the march past of the clansmen in full Highland costume, with various jacks, axes, and claymores, all complete. Their march—young lads and veterans, stately, killed men with keens, healthy men with keens, healthy men with keens—is the "big thing" of the day.

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share went too far down; such little earth as could be made productive by man's labour had to be ploughed with horses in order not to disturb and bring to the surface the bad stuff below.

amount of energy which had been most unprofitably employed. The devotion of the Scottish schoolmasters to their task trained their scholars to face the facts of life and apply



FRIENDLY RIVALRY BETWEEN THE DESCENDANTS OF ANCIENT FOES
Scottish archers, predecessors of the Royal Company of Archers, shared in the victory at Bannockburn when Woodmen of Arden were among the routed English army. Now, old feuds forgotten, the Royal Company and the Woodmen meet annually in friendly rivalry, and here the Warwickshire men are seen walking amicably with their Scottish hosts to the shoot in the Meadows at Edinburgh.

What was it that determined the change in the Scottish character which led to the undertaking of such enterprises and turned a miserably poor land, where the peasants only just managed to keep alive, into a thriving prospect of wheat and oat and potato fields, which draw people from all over the world to study the methods of Scottish farming?

It is hard to say. The union with England had something to do with it. The dying down of the fierceness of religious intolerance released a large

themselves vigorously to glorifying God by improving their positions, or at any rate winning an independence by steady toil. Yet these reasons do not altogether explain the transformation.

What turned the Scottish miners, who less than a century and a half ago were in a state scarcely distinguishable from slavery, into the well-educated, keenly intelligent, politically shrewd class which they form to-day? What in the same period acted as the spur to energise a rural population that lived very poorly in hovels and went very ill-clad and



LOCATING THE HERD AT THE START OF A DAY'S DEER STALKING

Along the line where grey sky meets the ridge of dark fell the stalker moves his telescope. Already he has spent some hours, perhaps, in getting to the stalking-ground, and then, crouched in the wiry grass of some steep upland, he spies for the tell-tale silhouette of antlers against the skyline. A walking-stick serves to steady his long glass

Photo. Alexander Leitch

lived on porridge, and to give them the prosperity and their land the smiling aspect that we see now?

The Scottish peasant is the most intellectual to be found anywhere. The French small farmer may be quick-witted, and so makes a better impression on short acquaintance; but he has not the same depth of intelligence as the Scot. In cottages one comes across men who read Greek, men whose knowledge of history seems wide and thorough, men who will quote poetry with apt application.

This is not so common as it used to be. It is not so easy for a peasant boy to get to the university as it once was, even though Mr. Andrew Carnegie,

upon the persuasion of Lord Shaw of Dunfermline—who, like himself, began life as a poor boy—endowed the Scottish universities with a fund to be used for the reduction of students' fees.

And of those who do go through their courses and take their degrees not many now are content to go back to the land. They consider themselves, perhaps rightly, fit for some more intellectual occupation, though, like Carlyle, they would in most cases lead happier lives if they led them in the open air and kept themselves in health by activity of body.

Many are drawn from the farms to business by the example of those who have made fortunes. Ambition comes

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into play and tells them they were not meant to waste their existence at the plough-tail. There are openings all over the world for the capable Scot, and few there be who do not find them, unless they give way to the national failing and fall victims to whisky.

So the Scottish countryside becomes year by year less populous. Even the farm labourers who have no idea of exchanging their vocation for another emigrate to Canada in large numbers, and speedily find that the opportunities in the Dominion are vastly superior to those offered them in their native country. Sentimental about their country as they are, Scotsmen are still more devoted to getting on in the world.

Carnegie was in many ways typical of his countrymen. He laid the basis of his prosperity by working hard and

keeping a look-out for any chance to improve himself. He was hard in his business methods; he would not allow anything to stand in the way of his "deals" and manipulations. Yet he could be sympathetic to individuals, he was by no means an "inhuman" employer, he remembered he had been a poor boy, and he never sank to the ostentation and vulgar pride of wealth which have been failings of many self-made men in America. And when he had become enormously rich, he resolved to do what good he could with his money while he was alive instead of leaving it to be dissipated by others after his death—an eminently Scottish conclusion.

Yet, while Carnegie gave away vast sums without hesitation, he remained mean in many small matters. That



WITHIN GUN-SHOT OF THE NERVOUS QUARRY AFTER A LONG CLIMB

Deer are among the most nervous of all game, and an identity of caution and patience must be as the stalker's command. As deer must always be approached up wind—that is to say, the wind blowing from game to hunter, for once the herd has scented man there will be little chance of a shot during the same day—a wide circuit is often necessary.

Photo, Alexander Beattie



FALLEN DEER DRAGGED TO A RIDGE-PATH TO AWAIT THE PONY

When a deer has been shot it still remains to get the prospective venison to a spot where the shooting-pony can be brought to carry it home. In dragging the deer over rough ground a walking-stick is fastened to the antlers. This kind of country, though often devoid of trees, is called a deer forest. A mountain torrent can be seen here making its way down the glen

Photo. Alexander S. Hall



SHOOTING-PONY BOUND FOR HOME WITH A FINE SIXTEEN-STONE STAG

For the convenience of the sportsmen concerned there is often some kind of shooting-box, or a point in the deer forest, to which the big may be taken and where work is often done. The game of the Scottish deer forests is the red deer, a red-stained stag standing about four feet high at the withers and weighing as much as eighteen stone, and the antlers may attain a spread of about three feet.

Photo. Alexander Exton



SNOW LINGERS ROUND THE CHILLY EDGE OF LOCH COIRE-AN-LOCHAN, THE HIGHEST LOCH IN BRITAIN

Set in a large corrie at the same time on the north face of the mountain of Ben Nevis, Loch Coire-an-lochan has the distinction of being the highest loch in Britain, set 3,459 above sea-level. Braetach loch, with an altitude of 4,243 feet, is the third highest mountain in Britain, and has once again a corrie over 4,000 feet in altitude. On this platform the River Dee, which flows through Aberdeenshire, has one of its sources, known as the Wells of Dee, the other source being on Ben Nevis.

Photo, Alexander Smith

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is often the way with Scotsmen who have risen from small beginnings. The habit of looking after the pennies is so ingrained in their natures that they cannot get rid of it even when they are millionaires.

That is not evidence of essential meanness. The Scots are not mean in

a greyhound if it lived lang with a man as mean as that."

Scotsmen's carefulness about money arises from their desire to make the most of what they have earned with so much toil. They know the value of money and they do not like to be overcharged or made to pay unnecessary



AT HOUSEWORK IN HER LONE HIGHLAND SHIELING

Almost as unaltered as their rude dwellings are the lives of the shepherd folk in the wild Highlands. There is little company save in the evening when the family huddles round the glowing peat, for all the day is spent on bleak, left and mist-swept gleys with only the dissolving formations of rugged moorland, the alternation between sun and rain, or the snow that makes even greater the deep silence

Peter, Alexander Peattie

the sense of being miserly or ungenerous. Their freedom from this detestable fault allows them to hear chaff about it levelled at their nation with equanimity. They even make fun of the failing among themselves, which others could never do. There is a capital story of one farmer who spoke to another of a neighbour's "greyhound." The other replied: "Greyhound? Yon's no' a greyhound. Yon's a collie." "Ay, maybe it wus," said the first, "but only dog might become

expenses. When they are enjoying themselves or relieving a fellow-creature's distress, they do not grudge the cost one whit.

While that will be admitted to be the truth about the Scottish people in general by all who know them, yet there are mean Scots who lend colour to the legend so frequently told against the nation. And they carry their frugality so far as to raise a prejudice against the whole body of their country-folk. Such a one was a certain Robin



CHAT BY THE WAY IN A PASTORAL REGION OF THE HIGHLANDS

Sheep-rearing is an important industry in the Highlands, and sturdy hill-sheep, especially of the black-faced varieties, are bred in large numbers. The limitations of the Highlands are vague, but the name is usually applied to that part of Scotland lying north and west of a line drawn from Dumbarton on the west to Stonehaven on the east, including all the chief mountainous regions

Photo, W. Reid

Carrick, head of the Ship Bank in Glasgow, who lived in poor rooms over the bank and spent so little on his housekeeping as to become a byword. He died worth a million pounds and left none of his money to Glasgow charities, or to any others. Only once was he known to make any substantial gift. This was when subscriptions were being solicited for the Royal Infirmary in that city. Carrick at first declined to put his name down for more than two guineas. When the list went round to one of the Ship Bank's customers, a generous and humoursome old manufacturer, he exclaimed at the smallness of Carrick's subscription. He was told that the banker pleaded he could not afford to give more.

"Is that so?" he said, "then I know what to do." And he wrote a cheque for his entire balance at the

bank, many thousands, sending a messenger with it and with instructions to bring the money with him.

Very soon old Carrick ran into the manufacturer's office, greatly excited, and asked what the demand meant. "Oh," answered the manufacturer, "I hear that you cannot afford to give more than two guineas to the infirmary, so I think you must be in a bad way and I have decided to do no more business with you."

Carrick had to give fifty guineas before the threat was withdrawn.

It is really because Scotsmen are so emphatic in their language and obstinate in their prejudices that they have been misjudged. Their bark is much worse than their bite. They were not, for instance, nearly so intolerant in religion as they got credit for being and as, indeed, they



SCOTLAND: THE MUSIC OF THE PIPES

In company and culture the piper stands for racial traditions ever dear to the heart of the patriotic Scottish Highlander and ever stirred to new life by the music of his pipes.

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Photo, Frank C. Hall, J. Allen



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professed themselves to be. In Burns's charming picture of "The Cottar's Saturday Night" there is no harshness, nothing but good humour, affection and simple piety, free from anything approaching to fanaticism.

Even their Sundays, which have been already described and which

pulpits. The relations between ministers and people were of the kindest character.

What could be at once more tolerant of a failing or more truly Christian than the conduct of a minister who went home Sunday after Sunday without his handkerchief? Suspicion fell upon



CASTING A LURE FOR SALMON ON THE SWIFT-FLOWING SPEY

With a rod lines fifteen to eighteen feet long, made of greenheart or split cane, the expert castor can throw his fly thirty yards and more. The gillie roes him within reach of the lively spots and has a practised eye for water. In the boat is a graysie, ready against a sudden landing. The Spey has some of Scotland's finest salmon fisheries.

Photo, Alexander Smith

produced upon strangers in the land the most gloomy impression, were not so painful as they seemed. The country services were cheerful enough. The congregations could sing lustily without the "kist o' pipes" (as the church organs were called when they made their appearance in Scotland). The ministers were more often than not competent preachers, and they mixed their theology with humour in many

an old woman who sat usually on the pulpit steps, and next Sunday the minister's wife sewed his handkerchief to his pocket, letting just a corner peep out. Sure enough, as he ascended the pulpit steps he felt a tug at the handkerchief, but instead of turning upon the culprit with angry reproach or threatening her with the law, he just said in a tone of considerate triumph, "No' the day (not to-day),



SHEEP FARMER OF PEEBLES-SHIRE COUNTING HIS FLOCK

About three-fourths of the country of the Lowlands is hills and more suitable for grazing than for cultivation. On the southern hills, in particular from the Cheviots to the Pentlands, sheep-farming is pursued on a large scale; Cheviots are the popular breed, intermixed occasionally with the northern black-faced strains, and supply the wool to feed the many mills scattered over the Tweed valley.

Photo, Charles Reid



SHEPHERD AND FLOCK BRAVING THE WINTRY WINDS OF LANARKSHIRE
Though agriculture is the chief occupation of the inhabitants of the Lowlands, it is not always a successful undertaking. The farmer has much to contend with, especially where the climate is concerned, and is often led to develop certain other branches of farming which can better withstand the inclemency of the weather, and in many districts sheep-breeding is a more profitable occupation.

Photo, Charles Reid



MOTOR-CARS SUCCEEDED HORSES IN RIDING THE BOROUGH BOUNDARIES AT BERWICK-ON-TWEED

To perpetuate the boundaries of their borough, as they had so often disturbed by the troops of Scottish and English, in their border skirmishes, the people of Berwick instituted and still observe an annual custom of riding the borough. Formerly this was done on horseback, and took the form of a race. Now performed in motor-cars, the absence of horses takes away much of the attraction, but the good folk of Berwick still turn out in strength on the great day.



QUEEN OF THE BELTANE FESTIVAL, HOLDS HER YEARLY COURT AT PEEBLES

Surrounded by her guard of archers and yeomen, all of whom children, whose age of growth is equivalent of the time of year, the chosen child-queen sits in state attended by pages and her maid-of-honour. Beltane, a festival of great antiquity in Scotland, is the name given to that country's May-day. Peebles has revived the celebrations which, as far as many of the costumes are concerned, the old English May-day recalls.



WANDERING CHINA-MENDER CAMPED BY THE PINES OF ROTHIEMURCHUS

He wends his way through the land, making a trifle at each village where thrifty folk may prefer the sight of a riveted jug to the cost of buying a new one. His push-cart carries house and belongings, and, when evening overtakes him, shelter and fire are soon ready, and while the pungent wood-smoke drifts about him he finishes some job for a local cottager

Photo, Alexander Beattie

honest woman, no' the day." There were in truth more Scottish ministers of that type, and more congregations, too, than of the fierce fanatical type, which took everything seriously and rejoiced in the thought that only a few could be "saved." But the fanatics made so much fuss, and so many who were not genuinely given over to intolerance professed its hateful tenets in public in order not to be attacked as heretics; that the world believed all Scots to be of the same atrabilious temperament. Scotland, after all, is not alone in being a victim of such injustice. The wide world over it is the fanatical zealot who makes the most noise.

Whatever these people think or believe, they proclaim so resolutely that they get the reputation of being more unreasonable than they are. It was a Scottish traveller by a suburban railway who refused for twenty years

to give up his ticket at the end of his journey. At last the company decided to take action in the matter and he was proceeded against. He declared that the tickets were his property; he had paid for them; the company had no right to ask him to give them up. The case went against him and his eccentricity cost him dear. Only a Scotsman would have been so obstinate over a trifle. When there is "a principle involved" they will go to any lengths. It is their logical cast of intellect and their training in theological subtlety which are the cause.

It is again the "principle" involved which makes Scotsmen complain so indignantly when they are made to pay more than they consider due. The Englishman says little, merely determines not to be fleeced a second time in the same way. The Scot feels his sense of what is right and fair so outrageously flouted that he must

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protest. For, although his emotions are kept well under control, they are strong and easily roused.

Anyone who has known a man or a woman of Scottish birth lacking in self-discipline will see good reason to be glad that the exercise of this virtue is a national habit. Nothing could be more mistaken than to suppose that the dry, unenthusiastic manner of the Scots gives proof of a nature meriting those epithets. They have a capacity for very warm affection and for devotion, not merely steady but fervid,

towards many objects besides the bawbee. They are attached to their national games by ties which can only be understood completely by visitors who have watched the excitement at a curling match or a close contest at bowls. They speak of golf as if it were a religious observance, not like the English players of the game, who regard it as a healthful form of exercise or a means of killing time.

Whether golf was a Scottish invention or a Dutch is not certain. It has at any rate been played in Scotland since



HARVESTING THE GOLDEN GRAIN IN A HIGHLAND GLEN

The croft or small-scale farming system still prevails in many remote districts of the Highlands, but the great "clearances" of crofting areas which took place in the early nineteenth century, in order to afford room for extensive sheep runs, had dire results and forced many families of the glens to leave their fertile tracts and seek refuge in manufacturing towns or in the wilds of Canada lands.

Photo: Horace W. Nicholson

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early in the fifteenth century, and it was in the true sense a national game since all classes took part in it. The public links were free to all who could handle their club in a workmanlike way. It was only when, during the last twenty years of the nineteenth century, golf became popular among the well-to-do in England that it was elaborated into the trial of strength and skill that it is among a small number of amateurs and professionals to-day.

There was golf on Blackheath long before that, but only Scotsmen played as a rule. Not until the 'sixties was a course made at Westward Ho, and only when Mr. Arthur Balfour came into prominence as a politician and was seen playing it in public did the game become fashionable. Never has the level of skill in England, however, approached that of the Scottish links. Boys who have begun on these as soon almost as they could walk and hold a

club, show an ease and a grace of movement and a sureness of eye which could not be expected from middle-aged stockbrokers or lawyers playing under doctor's instructions for the benefit of their sluggish livers.

Golf has gone almost all over the world. Bowls has taken firm root in Canada, where it is played with a devotion equal to that shown on Scottish greens. Curling is so well adapted to the Canadian winter climate that it, too, ranks as one of the Dominion favourite sports. Football, in which the Scots have proved themselves so proficient, was introduced from England, but both the Rugby and the Association forms of it have been modified by developments started in Scotland.

It was at the suggestion of Scottish footballers that the number of men in a Rugby team was reduced in 1876 from twenty to fifteen. The science of passing which made Association



PEDIGREE ABERDEEN-ANGUS BULL THAT WEIGHS NEARLY A TON

At Scottish cattle-shows the Aberdeen-Angus cattle, notable for their great bulk, are usually to the fore in the fat stock section. The cows of the breed, noted for their milk production, have the advantage of maturing sooner than many other kinds. The hide is entirely black and the head hornless. Large numbers are sent to the Argentine, where they have a good reputation for hardiness

Photo, Alexander Beattie



SHEPHERDS HOMEWARD BOUND WITH THE FLOCK, HALT AND HALE

The ruggedness of the Highlands and their relative inaccessibility and barrenness have combined to build up a sturdy, vigorous, and independent race of men who, strong of limb and stout of heart, retain their racial characteristics in the face of many vicissitudes—be they humble shepherds tending their native flocks, or shrewd, thrifty Scots cutting a way for themselves in a new world beyond the sea

Photo, Underwood Press Service

such an interesting game to watch, by securing certain victory for judgement and intelligence over strength and weight, was the discovery of the Queen's Park Club of Glasgow. Cricket has never found much favour in Scotland, but many Scotsmen have been in the front rank of cricketers in England. The indoor game most in favour with the Scots is draughts: they play it with an intellectual vigour which makes it almost vie with chess.

The Scottish name for a draught-board, the "dambrod," is supposed to be of French origin, like so many other Scottish words. There was a close connexion between the courts of France and Scotland, and a good deal of French influence on the latter country. When the inhabitants of the tall houses in Old Edinburgh threw their slops out of upper windows, they gave notice to passers-by with the cry "Gardyloo" (*Gardez l'eau*).

It is still possible to hear a certain kind of dish called an "ashet" (*assiette*).

Intercourse in the early periods of European history with France and other countries of the Continent, where Scotsmen found they could do better than in their own, gave the Scots perhaps (so some have theorised) that readiness to settle down anywhere and fall in with any customs which makes them such good colonists and accounts for their success in foreign parts.

Many anecdotes are told to illustrate this. One describes the meeting between a Scottish trader from Perth and the sheik of some tribe in Asia. They did their business through an interpreter, but at the close of their talk the sheik followed the visitor to a quiet place and then said, "Man, do ye no ken me? I'm frae Perth too." He had, he related, become a Mahomedan in order to secure the office he held. That was a case in which the old

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reproach against Scotsmen of being ready to pursue fortune by no matter what means found some justification. In an old play there is a Scots baronet, Sir Pertinax MacSycophant, who attributes his prosperity to "bowing and bowing and bowing" (which he pronounces "booing.") Evidently that was the character in which the eighteenth century regarded Scotsmen, and there must have been some ground for it. But here again, as in the legend of Scottish meanness, some part must be allowed to envy of success.

It was hard, and it is sometimes hard still, for the English to comprehend the methods which brought Scotsmen who began poor and lowly-born so quickly to the front. It was not strange that unworthy conduct should be suspected, for the English are not a hard-working race and could scarcely believe that such rapid prominence was due entirely to qualities

of mind and character. They have never quite understood the Scots (as they have never in the least understood the Irish). Indeed no one can understand them who has not seen them in their own country and marvelled at their getting a living at all out of so poor a land.

Besides the shipbuilding and engineering industries on the Clyde, which have made Glasgow so rich, there are none so important as that of jute-making in Dundee. This has brought wealth to the manufacturers and spoiled the look of the town by covering it very often with a fog of smoke and giving it a purely commercial appearance. It is famous also as the Marmalade Capital, whence the bitter-sweet breakfast dish, which is another of Scotland's gifts to humanity, goes out into all four corners of the world.

A pleasanter city is Aberdeen, built of granite, which is quarried near by



PRACTISING THE GENTLE ART FROM A STROMNESS WINDOW

Stromness and Kirkwall are the only two towns in the Orkney group, and are situated on the largest island known as *Faeroona* or the Mainland. A foreign though attractive air pervades Stromness, which is built in quaint, irregular style; its inhabitants are mainly fisherfolk, a fact not altogether surprising seeing that, in some cases, fish may be angled from the very windows of the cottages

Photo, F. Hardie



LASSIES FROM ABERDEEN SALTING HERRINGS AT A SHETLAND PORT

Scottish fisher girls go far in search of work, and a journey to the far Shetland Isles does not deter them. When the fish have been gutted and sorted they are packed for shipping in special barrels. Being smothered in salt for the sake of preserving them, the herrings have a somewhat coarse taste on reaching the consumer. Russia and Germany formerly imported great quantities

Photo, Charles Reid

and supplied to many other parts of the country. Here the chief industry is fishing. The fish market is a vast place, where tons of all kinds of seafood are disposed of every day, to be rapidly put into boxes and on to the special trains which take it south. Perth has a reputation for the manufacture of dyes and the distilling of whisky.

The other Scottish towns are of little importance in the industrial or commercial sense. Stirling fills the eye with beauty and wakes memories of romance and history, and many others have charm of situation, but

they do not enhance their natural advantages; they are grey, and as a rule featureless.

North of Aberdeen and west of it the land is almost all too unfertile for cultivation. Vast moors of peat, rocks, and lakes, mountains bare and stately in their bareness, make up a landscape that is often superb, but which severely limits the population. Into the Highland region there is poured every summer and autumn a stream of visitors who leave behind them a rich sediment of money. Hotel-keeping is an art to which the clansmen of the past



DAN'L PEGGOTY'S HUT RE-CREATED BY OLD SALTS OF THE SCOTTISH COAST

To convert a dilapidated boat into the roof of a dwelling has long been a favorite device of the fisher-folk and boat-charterers. The good pieces of this aged hull, their last voyage done, are still stout enough, with the aid of a roof of turf, to withstand the loading of the splinter on the wild Scottish strand. Nets, baskets, and the owners of this storehouse on the beach, all testify that an old boat about thus perfectly and ten days within scowl of the sea.

Photo, G. W. Frost

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have taken very kindly: it is said to be only a different form of the occupation by which they lived in olden days. Certainly their charges are large, but they give no other chance to their patrons to grumble. Many of them supply fishermen with everything they need, others have shooting for their guests; for cleanliness and good fare they cannot be surpassed.

Not much remains of any special Scotch cooking; but the soups, hotch-potch or cocky-leekie, the salmon grilled or boiled, the Finnan haddie (haddock), the tender mutton, the oat-cakes and the scones, leave on the minds of many tourists an even more indelible print than the glories of heather and green hillsides or the far-off majesty of the mountains veiling their heads in blue mist.

It is believed by most people that the Scots still make oatmeal in the shape of porridge the staple of their diet. This is an error. Once they did live on this wholesome, bone-forming grain, either in the form of thin "cake" or as porridge. But the custom decayed some time back. Tea is what the Scottish masses have for their breakfast now and for their early evening meal as well, with bread and butter or margarine, and maybe bacon or fish.

For dinner in the middle of the day the countryman often has cabbage soup with the pork which has been boiled in it to give it strength and flavour. Otherwise they live much as the rest of the inhabitants of Great Britain do.

Although Scotland is called "the land o' cakes" and the shops of Edinburgh



KERBSIDE FISH BAR IN EDINBURGH

At many a corner in the poorer quarters of Scottish towns women may be seen selling whelks to pavement customers. With stern, even handsome, faces coloured by the sea breezes, and wearing most appropriate costume, they are fine types of womanhood

Photo, Horace W. Nicholls

and Glasgow are tempting to the visitor with their displays of short-bread and Pitkaithly bannock and similar dainties, the cottage folk and the townspeople in the poor quarters seldom see much in that line.

It might be expected that among so thrifty a population there would be no poverty of the kind that exists in English cities. But a Scottish author lamented not long ago that the rapid change which occurred after centuries of struggle against every hard condition of life and the development in the direction of prosperity would be matter for profound gratification "were it not that the great mass of poor people subsist through it all, and that they seem ever poorer, ever more crowded

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together in contrast with the wealth and ease of their more fortunate fellows."—(T. F. Henderson, "Scotland of To-day," 1907.)

This applies to the cities most of all, though in the far north there are peasants who live even more hardly than the slum-dwellers. They keep up, however, more of human dignity; there is no squalor in their simple homes; what they eat is wholesome, although there may be little of it, more conducive to health than the un-nourishing bread and the fried fish from unsavoury shops and the tinned

foods on which the slums exist. Much Gaelic is spoken still in the Highlands and in the northernmost parts also, Caithness, for example, where it is a "foreign" language, however. For the people of Wick and Thurso and the extreme north-east are of Scandinavian ancestry, and there are many Scandinavian words in their vocabulary. The Orkney and Shetland islands once belonged to Norway; they passed to Scotland when a Scottish king married a Norwegian princess.

In these remote districts the people appear to have very little in common



SCOTTISH FISHER-GIRLS SORTING A CARGO FRESH FROM THE BOAT
Scottish trawlers, with their groping bag nets, rake the North Sea from Iceland to the Dogger Bank all through the winter. Fisheries are one of the most profitable industries in the British Isles, and thousands of pounds' worth may be contained in quite a modest fleet of boats. Unloaded on the quay in large wooden crates, the fish are sorted into baskets and barrels for sale by auction.

**Photo, Underwood Press Service*



DRYING AND EXAMINING THE BASKETS-FULL OF FISHING-LINE

Where so many hundreds of yards of fishing-line are concerned great care has to be taken lest it become tangled. The hooks are joined to the line by a "trace" of twine and every join and each hook must undergo a periodical inspection made necessary by the heavy work this tackle has to endure. The lines are carefully dried on poles

Photo, G. M. Tyrrell

with the folk of the Border country or the Lothian farming population or the Fifers. They exhibit, nevertheless, one trait which is noticeable in all the varieties of type among Scots. They are serious over their occupations, they apply themselves with industry to their tasks; whatever they have to do, they do it with all their might.

In the Fifers there is also some trace of Scandinavian origin. They have a distinct character of their own. They are more cautious and more shrewd than the generality of their countrymen, which is saying a good deal! They do not care to express opinions lest they should be proved wrong. They speak slowly, with a deliberation which at times is almost maddening, in a sing-song which recalls the Swedish intonation. They follow their own tastes and inclinations without regard to the criticism of their neighbours.

"Each," says an authority who has made a study of the Fifers, "has often his own hobby, the hobby that makes life worth living to him, whether it be politics, or religion, or the dam-brod, or singing, or violin-playing, or bird- or dog-fancying, or bee-keeping or gardening, or amateur carpentry, or clock-mending, or fishing, or poaching.

"The Fifer generally does what he prefers to do, whether it be good or evil. If he prefers to be thrifty and careful and well-to-do, then he is a very pattern of outward respectability; and if he prefers to go to the bad, then he goes to the bad without shame and with very little halt or pause."

As a rule these pawky folk aim at getting on in the world, and they seldom fail in their endeavour. They have the knack of winning popularity and they frequently reach first-rate positions by the exercise of second-rate abilities.

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That has sometimes been said of Scotsmen in general and in politics it has oftentimes been found true. Keenly interested in public affairs as is the habit of the whole nation, and shrewd critics of public men as they usually are, the Scots who become politicians are apt to sink their critical faculties and to find as office-holders that the system is not so faulty after all.

Here again the practical side of

in bringing land under cultivation and in creating businesses and in organizing government has been of immense value; but not less serviceable to the world as well as to the British Dominions and colonies have been their strong sense of duty, their strong attachment to home life, and their feeling of responsibility to God.

As engineers the Scots have done a very great deal to link up the land



PLAYING MARBLES AMONG THE NETS AND BARRELS OF A FISHER HOME
Fishermen's sons take early to the sea, but when they are surrounded, as are followers of few other callings, by the unproductiveness of their work. They play among the nets and fish barrels with the smallest of the sea-salt and tar always round them. The ancient game of marbles, known to Egyptians and Romans, and the father of the game of bowls, is evidently played with zest by these young sailors.
Photo, G. M. French

the national character comes out a little too strongly, but seeing that it is their practical sense which has justly gained them so good a name for capability, it cannot be thought surprising that it should occasionally appear in excess.

Yet there are just as many Scotsmen on the rolls of Fame for qualities of idealism as for practical achievements. Without idealism they could not have played so large a part in making the British Empire what it is—a civilizing agency and a promoter of the idea of justice. Their energy

inhabited by the British race. Railways, bridges, canals, irrigation systems, harbours, these and similar works of usefulness in many parts of the world bear witness to Scottish genius and Scottish industry. For their tenacity they are rightly celebrated. No job entrusted to them is ever given up until it has been proved beyond all doubt impossible of achievement. They are resourceful, because they are persevering. They persevere because they cannot bear to be worsted by circumstances and refuse to admit the phrase "give in" into their vocabulary.



SCALY FINGERS BUTTING HERRINGS OF THE AUTUMN CATCH

When the deadly curtain of the drift-nets, which, when at work, appear only as a long line of bobbing corks and rolling canvas buoys, has been drawn in and the mackerel have made port, the Scottish fishwife has the busiest time of her year. Mackerels flock to all the great East Coast fishing ports, from Peterhead to Lowestoft, and remove the "brides" with astonishing speed and address.

Photo Underwood Press Service



OLD SMACKSMAN OF A MORAY FISHING VILLAGE FORECASTS THE DAY'S WEATHER

Upon going out at dawn, the first action of the old Scottish smoking man is to cast his weather eye about and accord to see what weather the wind is bringing. Beyond the reefs of grey at sea, and by between the many farms, as he calls the chimneys, the wide waters of Moray Firth, which he knows so well have, each day, their story to tell. To the displace of the waves on the bar is the still announcement of rainy surrounding gulls.

Photo, G. M. Tynes

Scotland

II. National Spirit in Scottish History

By Sir George Douglas, Bart.

Author of "The History of the Border Counties," etc.

POOOR in resources and geographically remote and isolated, Scotland stands to a large extent outside European history. Her almost incessant wars were with her neighbour, England; her constant alliances with England's enemy, France. And though the shrewdness and hardihood of her sons made their influence felt far beyond her borders, her warriors fought oftenest, like Scott's Hal o' the Wynd, "for their own hand." Her leadership in colonisation and in the struggle for religious liberty belongs to comparatively late periods. So her annals may perhaps be summed up as a rich quarry for the romantic dramatist, but a poor pasture for the political philosopher or historian in the grand style.

Scottish history begins with the invasion of Caledonia by the Roman general Agricola in the year 80 of our era; but the Roman arms which had subjugated southern Britain obtained but a shifting and uncertain hold upon the north. Agricola judged it expedient to limit his conquests by a rampart drawn from the Firth of Clyde to that of Forth; while a further forty years' experience of the fierce Picts, or aborigines, led the Emperor Hadrian to withdraw his boundary and construct his wall between the estuaries of Tyne and Solway. Under the emperors Antoninus Pius, Severus, and Valentinian the tide of conquest alternately advanced and receded, until the withdrawal of the Roman troops from Britain, A.D. 410, left Romanised Caledonia, such as it was, to the mercy of the northerners.

Columba Introduces Christianity

The sixth century is memorable for invasions by the Angles from the east and by the Scots from Ireland, whose conquests left the country lying between the two Roman walls divided between the English kingdom of Northumbria and the Celtic kingdom of Strathclyde. To these Columba, a refugee from Ireland, who had established himself with twelve followers in the islet of Iona, brought the gift of Christianity. Columba's Church, however, was independent of the Roman See. And from this time forward, for 300 years, if we except a barren list of kings, the history of the Picts is obscured as if by the mists of their native climate. That their warlike prowess was not lost may be gathered, however, from their repulse of

an invading army of Northumbrians in a battle at Nechtansmere. But at this period, and for long after, the history of Scotland was mainly a history of the descents of Norsemen on her coasts, with the attendant slaughter, pillage, and church-burning. In 843 the Picts were united with the Scots under the rule of the Scots king, Kenneth McAlpine.

Territorial Limits Established

In 924, in the hope of strengthening his position, the Scots king, Constantine II., "commended" himself to the English king, Edward—that is, placed himself under the protection of the latter. This arrangement did not last, but it is memorable as forming the foundation upon which English claims to the overlordship of Scotland were afterwards based. And now again, of a number of kings who followed Constantine, and were of his family, though not necessarily his direct descendants, it is only necessary to specify Malcolm I. (943-54), who received back the western province of Strathclyde as a territorial fief from the English king, Edmund, who had conquered it; and Malcolm II., the last of the direct line of McAlpine, whose great victory at Carham on the banks of Tweed (1018) placed the northern part of Northumberland, known as Lothian, permanently in his hands and those of his successors. Scotland had now assumed the shape and limits which, excepting during certain intervals of special strength or weakness, were henceforward to be hers.

We have now reached a point where the light of poetry shines upon Scottish history, though with a somewhat distorting illumination. After renewing with Canute the submission made by Constantine to Edward, Malcolm II. died, and was succeeded by Duncan, his grandson in the female line, who was slain by Macbeth, or Mormaer, a chieftain of Moray. Shakespeare's version of the story is, however, unhistorical, for in right of his wife, a granddaughter of Kenneth III., Macbeth had a fair claim to the throne. Scotland prospered under his rule (1040-57) until he in turn was slain and replaced by Malcolm III., called Canmore, the elder son of Duncan.

The reign of Malcolm Canmore (1057-93), covering as it did the Norman Conquest of England, marks the introduction of a

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strongly modifying English influence into Scotland. For the conquered English turned to Scotland for refuge, and were made welcome there. Among them came Edgar the Aetheling, heir of the royal line of Wessex, whose sister Margaret became Malcolm's wife. Malcolm was a fierce warrior, and his reign was a succession of invasions of England, alternating with counter-invasions and submissions to the Conqueror and to Rufus. What survives of this time, however, is the humanising and reforming influence of the saintly queen, Margaret, beautifully recorded in her *Life* written by Turgot, her confessor.

Saintly Son of Saintly Mother

On Malcolm's death a disputed succession again plunged his country into warfare, in which rival candidates repeatedly obtained England's aid by promises of homage. And under the sons of S. Margaret, Edgar, Alexander, and David, the Saxon model or tradition definitely ousted that of the Celts from Southern Scotland.

War with Norway and with their own turbulent northern vassals characterised the successive reigns of the two elder brothers. Upon David I., the youngest of the three (1124-53), a double portion of his mother's religious and enlightened spirit had descended. He lives in history as a good and great king, after the pattern of English Alfred: one who not only led his troops to battle, but improved the government of his country, administered justice in person, and greatly advanced the interests of the Church and of the Commons. During his reign Scotland greatly progressed, both spiritually and materially. And yet he was time and again led into war with England, first in defence of the rights of his niece, Matilda, against Stephen, and afterwards by international jealousies, culminating in the Battle of the Standard, where his troops, composed as they were of imperfectly welded nationalities, suffered defeat.

Dawn of Scotland's Golden Age

To David I. succeeded his grandson, Malcolm IV., who on the one hand consolidated his kingdom by victories over the rebellious Lords of Galloway and Argyll; but, on the other, was compelled to give up the northern counties of England, which his grandfather had held, to Henry II. While endeavouring to regain the latter, Malcolm's brother and successor, William the Lion, was made prisoner by the English. And his capture was specially momentous because upon the treaty (known as the Convention of

Falaise) to which he had to consent in order to regain freedom, was subsequently based the claim of England to supremacy over Scotland. As regards forfeiture of independence, and hostages and strongholds left in pawn, the terms exacted by Henry in this agreement were exorbitant. But on Henry's death they were practically commuted by Cœur-de-Lion for a money payment. The independence of the Scottish kingdom, absolute or partial, remained, however, a disputed point.

In spite of this, however, and of the recrudescence of local rebellion, Scotland continued to grow stronger, the development of her chartered towns and the recognition by the Pope of the independence of her Church alike contributing to that end. And this progress was continued under the two next kings, namely, Alexander II. (1214-49) and Alexander III. (1249-85). Excepting a final descent of the Norsemen on her coasts, which, repulsed by the victory of Largs, gave her the Lordship of the Isles, this period was one of unbroken peace, and has earned, by contrast with what followed, the name of Scotland's Golden Age. Then the great feudal nobles ceased from troubling, the great ecclesiastical foundations wisely administered their wide estates, the great towns—Aberdeen, Perth, Stirling, Edinburgh, Roxburgh and Berwick—increased in prosperity. Then, too, learning and literature, heretofore a dead letter in Scotland, found representatives in Thomas the Rhymer, Michael Scot, Duns Scotus—the poet, the savant, and the critic—Borderers all. But these halcyon days were indeed but the lull before the storm.

Margaret, the Maid of Norway

The unexpected death of Alexander III. by a fall from his horse at Kinghorn, on the coast of Fife, plunged his country into centuries of the bitterest warfare.

Hitherto England and Scotland, on the whole, had been friendly. Throughout the next three hundred years they were inveterate and hereditary enemies. It happened thus. The children of Alexander III. having predeceased him, the crown passed on his death to Margaret, known as the Maid of Norway, the child of his daughter by her union with the heir to the Norwegian crown. Meantime, Edward I., an able and far-seeing, yet crafty and ruthless ruler, being king of England, conceived that scheme of uniting the two kingdoms which became the overmastering passion of his life. His initial plan towards this end, that of marrying the Maid of Norway to his son, afterwards Edward II., was frustrated by the Maid's death when on her way to Scotland.

And now a vexed question arose, for Margaret being the last of the descendants

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of William the Lion, the succession to the crown was claimed by the descendants of William's brother, David, of whom the principal were John Baliol, grandson of David's eldest daughter, Margaret, and Robert Bruce, son of the second daughter, Isabel, who adduced precedents in support of his claim as belonging to the elder generation. Edward I., as overlord of Scotland, was appealed to to decide the case, and possessing a distinct aptitude for law, he justly upheld Baliol's claim.

Price Paid by Baliol for his Crown

Edward, however, had recognized the weakness of Baliol's character and the difficulties of his position, and having placed him on the throne, he forthwith required him to do homage, not merely for the provinces of Lothian and Strathclyde, for which some legal pretext might have been advanced, but for Scotland. This done, his next step was to consent to hear appeals of Scottish subjects against Scottish jurisdiction; and this being directly contrary to the terms of an existing treaty, he compelled Baliol to renounce that treaty together with all engagements opposed to his own superiority. Nor did Baliol's subservience profit him, for being cited to appear before the English Parliament, he was compelled to place the three chief strongholds of his kingdom in Edward's hands as a pledge of his future conduct. Thus did Edward labour step by step to undermine his victim's independence.

Fiery Patriotism of Wallace

England was now at war with France. Initiating the foreign policy which was to remain hers for the best part of three centuries, Scotland entered into an alliance with Edward's adversary and sent an army across the Border. Then Edward's wrath broke into flame. His aim was to instil terror, and having wreaked dire vengeance upon Berwick, the chief seaport of Scotland, he marched northward as far as Elgin, reducing Edinburgh, Stirling, and Perth, and, as a symbol of his conquest, bearing off the mystic Stone of Destiny, on which the Scottish kings were crowned, from Scone to Westminster Abbey, where it may still be seen, inset beneath the Coronation Chair. For the time being his conquest was as complete as it was rapid. The nobles swore fealty to the conqueror, John Baliol was deposed, and his kingdom, by an extension of feudal custom, declared forfeit to his overlord.

Having attained his main object, Edward took steps for administering his new dependency through English officials protected by English troops. The Celts of the north and the barons who held estates

in both kingdoms remained passive under this foreign occupation; but William Wallace, a Lowlander of middle station, availing himself of latent discontent, raised a small band of followers and won successes at Lanark, Scone, and Glasgow. In their hatred of foreign domination, a leader was all the high-spirited Scots required, and though an army sent northward by Edward momentarily quenched the rising, Wallace seized the earliest opportunity to renew it. And it was now that the mettle of the heaven-inspired patriot was put fully to the touch. Having ejected the intruding garrisons of the neighbouring castles, with consummate generalship he drew up his army on the plain before Stirling, within a bend of the River Forth, and having his back protected by a rocky eminence. Then, waiting until half the English army had crossed the river by a narrow bridge, he cut that force in two and routed it (September, 1297). After which, acting nominally as guardian for the exiled Baliol, he possessed himself of the southern strengths and carried war over the Border.

Bruce as Wallace's Avenger

But his position was at best precarious. Edward returned from the Continent and himself led a great army into Scotland, while Wallace retreated before him in the hope of exhausting the enemy's supplies. Edward, however, forced a battle at Falkirk, and though the Scots fought bravely, while the military genius of their leader never shone more brilliantly than in the use he made of the hitherto underrated arm of infantry, the victory was to the larger army.

And though it was not until five years later that the country was again at Edward's feet, Wallace's day had set. The estimation in which he was held by Edward may be gathered from the fact that, while the other participators in this struggle for national liberty were left unmolested, their leader, betrayed by his henchman, was put to a cruel and ignominious death by hanging, drawing, and quartering, and this notwithstanding that he could urge in self-defence at his trial that he had never sworn fealty to the "Hammer of the Scots."

There is no darker blot on Edward's "stained renown." It, however, availed him little. For he had barely carried out measures for the government of the newly-annexed kingdom ere revolt once more made head against him. The leader this time was Robert Bruce, grandson and heir of Baliol's rival, and one whose career so far had been by no means consistently patriotic. He had, indeed, withdrawn from his early support of Wallace and

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renewed his fealty to Edward. But his loyalty to the latter becoming suspected, he fled from England to Dumfries, where, in a mysterious quarrel in the Minorites Church, he caused the death of John Comyn of Badenoch, (the Red Comyn), a nephew of John Baliol, and, after Baliol's sons, next heir to the Scottish crown.

This was the turning-point of Bruce's career. Recognizing that his sacrilegious onslaught on Comyn, while it had put him outside the pale, civil and ecclesiastical, had also opened the succession to him, he lost no time in rallying his adherents and had himself crowned at Scone (March 27, 1306). Edward's anger knew no bounds. But his judgement as well as his health was by this time impaired. The ferocity of some of the punitive steps he took tended to unite the Scots against him. But his death occurred (June 7), within sight of the Border, when leading a powerful army to invade Scotland. Nor did his successor push the expedition as he might have done.

The eight years which followed witnessed the development of a truly kingly character in Bruce, and side by side with it the true birth of the Scottish nation. Both processes were gradual and painful. For long the king stood alone with a handful of followers, a wanderer, and for a time an exile, among enemies both within his kingdom and without. Yet this period of adversity has come to be recognized, not merely as the most romantic, but also as the most crucial in Scottish history.

Exploits of the Scottish Hero

It is said that, after sustaining six reverses, he lay despondent in a crazy shed and watched a spider fail in six attempts to sling his web from one beam to another. In the seventh attempt the insect was successful, seeing which, Bruce took heart and led his little band of followers to victory. And though doubt has been cast upon this story, it has at least the truth of poetry, if not that of fact, and serves to illustrate both the sweetness of temper and the indomitable perseverance for which the hero was remarkable. His feats of personal prowess added greatly to his reputation. For example, one day when riding along a narrow shelf of land between rocks and a lake, he was suddenly set on by three brothers, of whom one grasped his bridle and another his stirrup, while the third leapt on the horse behind him. With one blow of his sword the king shore off the arm of the first, at the same time setting spurs to his horse so as to overthrow the second and thus be left free to deal with the third, which he effectively did.

A second adventure, when he was surprised while dozing in a robber's hut, cost

him indeed his faithful foster-brother, but also, thanks to good swordsmanship, cost his treacherous hosts their lives. Of the same character are his exploits against the one-eyed man of Carrick, against the sleuth-hound of John of Lorn, and at that moonlit ford where he is said to have heaped up a rampart of his slain enemies. If these stories be deemed by some to bear the colour of romance, his authentic encounter with the English champion, Bohun, on the eve of Bannockburn, is of itself enough to establish his reputation as a good man of his hands.

Scotland's Future in the Balance

Nor was his skill as a commander less, as was shown at Loudoun and Glentworth, and most of all at Bannockburn. Ably seconded as he was by valiant soldiers, such as Sir James Douglas—called the Good—his brother, Edward Bruce, and his nephew, Randolph, Bruce's luck at length began to turn, and success produced its usual effect in enlisting popular sympathy. His following increased, and one by one the strongholds of Scotland passed into his keeping, until Stirling alone remained in the enemy's hands, and that was sorely pressed. Then, at last, Edward II. realized that a great effort must be made, and marched an army of 100,000 men to relieve Stirling.

Bruce's numerically much inferior and less well-found, but infinitely better-tempered and better generalled, army was drawn up so as to intercept the enemy's advance, with one flank resting on the Bannock stream. The famous English archers opened the battle with a shower of arrows, but were dispersed by the small body of Scottish horse. The vaunted English cavalry then charged, but failing to break the bristling schiltrons of the Scottish spearmen, they fell into confusion, which became worse when a host of Scottish camp-followers, who just then made their appearance over a hilltop, were mistaken for a second army.

Bruce's Triumph at Bannockburn

The English turned, and in their flight became entangled in certain masked pitfalls with which King Robert had honey-combed the plain. The rout was total, Edward fleeing for his life and leaving much spoil and many captives in the victors' hands. At Bannockburn was decided the fate of Scotland, which was never afterwards threatened with absorption. Here Bruce succeeded where Wallace had failed, and Bruce rightly takes his place as Scotland's national hero. But it is only fair to remember that, where Bruce fought for his kingdom, Wallace had fought for his country.

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Though Scotland had won the day, England still refused to recognize her independence, and the war continued in the form of Border raids, led by Douglas and Randolph, in which the Scots had the best of it, the mountainous character of the country and the simple and hardy habits of its inhabitants giving them at all times great advantage in warfare of this kind. At length the English, weary of being preyed on, concluded the Peace of Northampton (1328), in which claims of suzerainty over Scotland were definitely abandoned. Yet the mutual jealousy and hatred of the neighbour countries still remained, driving Scotland to seek a counterpoise in continued close alliance with France. Bruce died in 1329, having long since obtained recognition from the Pope and other foreign powers.

Incompetence Succeeds Ability

Though richly rewarding his adherents, his domestic policy had been to strengthen the burghs and to depress the nobles by what practically amounted to the forfeiture of those who held estates in both England and Scotland.

During the long and inglorious reign of Bruce's son and successor, David II. (1329-70), this enactment led to a successful invasion of Scotland by the dispossessed barons under Edward, son of Baliol, who, after being crowned at Scone, declared himself Edward III.'s vassal, thus doing all he could to undo Bruce's work, which was further compromised by English victories at Halidon Hill and Neville's Cross.

Waning Power of the Baronage

To David succeeded his sister's son, Robert II. (1370-90), called from his hereditary office the Steward, whose descendants ruled Scotland until James VII. was driven from the throne. His reign and that of his imbecile successor, Robert III. (1390-1406), form an obscure and unhappy interlude, chiefly notable for intestine lawlessness, though the war with England continued, being sometimes carried on in France, and sometimes with French aid at home. The chief battles of the period are those of Otterburn, famous in ballad-song and in the annals of chivalry, in which Earl Douglas defeated Henry Percy, known as Hotspur; and of Harlaw, where Donald, Lord of the Isles, was routed in an attempted invasion of the Lowlands by Highlanders. On the whole the century following Bruce's death was as inglorious as his reign had been the reverse.

Owing to the inveterate weakness of Robert III., the government throughout his reign was in the hands of his ambitious

brother, Albany, who upon Robert's death became regent, Robert's son and heir, afterwards James I., being a prisoner in England. Being released in 1424, James returned to Scotland, where one of his earlier acts was to execute vicarious justice on the descendants of Albany, now deceased, whom he suspected of complicity in keeping him out of his own, as well as of the murder of his elder brother, the Duke of Rothesay.

It is in James that first appear those attractive characteristics of high courage and winsome bearing which, with one or two exceptions, were to distinguish the Stewart princes. Under him, too, the history of Scotland assumes the aspect of a struggle between king and nobles—a struggle in which, whatever the faults of individual rulers, the crown commands the larger share of sympathy. For though Douglas and others of his rank had played noble parts under Bruce, never surely was any country so cursed by a turbulent and self-seeking nobility, unredeemed by saving exceptions, as the Scotland of later ages. Confronted by this fact, James directed his policy towards strengthening the priesthood and commons at the expense of the baronage.

Weal and Woe Under Stewart Dynasty

It may be that his ideas carried him too far, but certainly he fell a martyr to them, for, after sternly repressing Highland lawlessness, recrudescing after the defeat of Harlaw under a new Lord of the Isles, he fell a victim to the vengeance of a member of the Graham family, which he had deprived of the Earldom of Strathearn, being basely murdered at the Black Friars monastery at Perth (1437). He had, however, reigned long enough to prove himself an enlightened ruler, his provisions for improving both his parliament and the social life of his kingdom entitling him to the highest praise. He was one of the sweetest, as of the earliest, poets of a country where the art of literature was again beginning to be practised.

The early years of James II.'s reign are memorable for a contention for the custody of the boy-king's person, the remaining years being occupied by the great struggle between the rival houses of Stewart and Douglas—a struggle which Hume Brown has compared to the contemporaneous strife of York and Lancaster. Archibald, Earl of Douglas, representing the Comyn claim to the Crown of Scotland (which many held superior to that of Bruce), was at that time the proudest and most powerful of the Scottish barons. But, though this by no means excuses the murders by which that power was brought down, the virtue of

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the race no longer shone as it had done in Good Sir James, in Catherine "Barlass," and in him of Otterburn.

In the ensuing strife, ferocity was met by ferocity; the "execution" of Earl William and his brother was replied to by the murder of Bomby, and that, in turn, by the murder of a second Earl Douglas, at Stirling, a crime in which the king himself took an unkingly part. The question whether a Douglas or a Stewart was to wear the crown was, however, settled at Arkinholm, which dealt a death-blow to the elder or Black Douglasses, much of whose land then passed to the Red, or Angus, branch of the family. James II. died by the bursting of a cannon (one of the first used in Scottish warfare) when besieging Roxburgh Castle in the interest of Henry VI. In this reign the Orkneys and Shetlands became part of Scotland.

The peaceful tastes of James III. (1460-88) sufficed to put him wholly out of sympathy with contemporary Scottish life, while his adoption of favourites (an indulgence which often proved disastrous to his house) made him still more unpopular. His history to some extent resembles that of his predecessor, for his early years were disturbed by the efforts of the upstart family of Boyd to obtain the custody of his person; while, at a later date, Douglas combined with the Lord of the Isles in an endeavour to divide Scotland and to hold their respective shares as vassals of England.

Flower of Scotland Falls at Flodden

The king's brothers, Albany and Mar, likewise took part against him, and the nadir of humiliation was reached when his favourites were put to death by being hanged over Lauder Bridge at the instance of Angus and other nobles. The death of the king, by the hand of an unknown assassin at Sauchieburn, barely averted a civil war between the northern chiefs, who had espoused his cause, and those of the south, who claimed to have deposed him. Had his lot been cast in Florence or Ferrara instead of Stirling, this James would have stood a chance of shining in history among lights of the Renaissance. As things happened, Scottish poetry bloomed under his successor, James IV. (1488-1513), bloomed rarely, and then languished for two and a half centuries.

Throughout the early years of the new reign Henry VII. of England kept intriguing with the Scottish lords against their sovereign, to which James responded by warmly supporting the claim of Perkin Warbeck. But ere hostilities were well begun, a truce supervened which was presently strengthened by James's marriage to Henry's eldest daughter. The ten years

of peace which followed this alliance were spent by James in efforts, now peaceful and now warlike, to reduce his nobles to subordination. But the power he wielded was insufficient to achieve his aims.

In the meantime, the strain of the unaccustomed peace with England was beginning to be felt, and causes of complaint were accumulating not only on land but on the sea, where Scotland now began to hold her own. So, in September, 1513, James marched an invading army across the Border—to meet at Flodden with perhaps the greatest military disaster in the warlike annals of the rival kingdoms, and to pay for his perversely mistaken generalship by the loss of his own life and those of the flower of his army and nobility. His liberality, personal popularity, encouragement of trade, and strict enforcement of law, had made his country more prosperous than it had been for many a year.

Turbulence Within the Borders

James V. (1513-42) being but two years old when he succeeded his father, the Duke of Albany (son of the brother of James III.) became regent, and he, being more a Frenchman than a Scot, introduced French troops into Scotland, where they became very unpopular. Peace was made with England, but Scotland continued to be the scene of internal disorders, chief among which were the feuds of the Douglasses and Hamiltons, respectively represented by the Earls of Angus and Arran, which culminated in the victory of the former in a fight known as "Clear the Causeway."

Meantime, an attempt made by Henry VIII. to interfere in Scottish affairs (1522) led to a renewal of hostilities on the Border, while the French and the English interests struggled to get the upper hand in the government, until at last James succeeded in throwing off the yoke of Angus—a step which he followed up by crushing the Red branch of the Douglas family almost as completely as James II. had crushed the elder branch.

Tragedy of the King of the Commons

His hands being freed, the king next applied himself vigorously, and without nice consideration of the means employed, to curbing the lawlessness of the Border moss-troopers and of the Campbells and others in the West Highlands and Isles. This useful work was interrupted by the efforts of Henry VIII. to induce James to follow his example in breaking with Rome. The son of Margaret Tudor, however, remained staunch to the faith of his fathers, and was prepared to try the issue by battle.

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But he who had ever been the poor man's friend and "King of the Commons" had now to pay the penalty of having alienated his nobility, who, though marshalled for warfare, refused to follow him across the Border. From this humiliation he never rallied, dying of a broken heart in December, 1542. The news that his queen had brought him a daughter, which synchronised with tidings of the defeat of his advanced guard at Solway Moss, is said to have wrung from him the bitter words, "It cam' wi' a lass, and it will gang wi' a lass," by which he implied that as the crown had passed to the Stewarts with Marjory Bruce, so it should pass from them with his new-born daughter—a presentiment which remained unfulfilled. James V.'s chief legislative work was the development of the Supreme Court of Justice inaugurated by James I.

Tudor Schemes Frustrated

Henry was now as desirous to wed his son to the babe-queen Mary as had been Edward I. to unite the Prince of Wales and the Maid of Norway, and with the same object in view. He pursued his object by intrigue and by treaty, and, on the failure of these, by two of the cruellest coercive expeditions known to British history. These he entrusted to the Earl of Hertford, who, after Henry's death, when he had become Protector of the Realm, made a third expedition on his own account.

Except at Ancrum Moor, where they gained a success, and Pinkie, where they suffered a crushing defeat, the demoralised Scots attempted little resistance. Meantime, Mary had been sent for safety to France, where she was married to the Dauphin, afterwards Francis II.

John Knox and the Reformation

During all these latter reigns French influence had been paramount in Scotland, where it was seen alike in the form taken by the Legislative Assembly and the Supreme Court of Justice, in domestic architecture, and in the language, and where it was to reach its climax in the life of Mary. At the same time, from various causes, the Church of Rome had been losing its hold on Scotland. The murder of Cardinal Beaton, perpetrated in revenge for the martyrdom of Wishart, served to precipitate matters, and now John Knox, the Scottish Reformer, and perhaps the least lovable of all the great characters of native history, came to the front.

The successful champion of a purified faith and enlarged liberty of conscience, his methods were uncompromising to the verge of brutality. Scotland paid a heavy price for the unquestioned gains of the

Reformation. Hitherto her Church had generally been peaceful and beneficent, but the era which we have now reached marked the commencement of something like three hundred years of bitter contention. In 1557 the advocates of Reform, who, by the way, derived the form of their Protestantism from Calvinistic France rather than from England, leagued themselves by a bond, afterwards to be known as the First Covenant, to support the new doctrine, the barons who adhered to them at the same time assuming the style of Lords of the Congregation.

The queen-mother, Mary of Lorraine, acting as regent for her daughter, opposed them, and various conflicts ensued. Queen Elizabeth gave practical support to the Reformers, and, in 1560, the regent having died, the Estates formally adopted the Geneva Confession of Faith, abjured the authority of the Pope, and made the Mass a penal offence.

Next year Mary returned to Scotland, to take up the reins of government, and so to assume the hardest task ever laid on a high-spirited girl. For, whereas her predecessors had found in the Church a counterpoise to the turbulence of the nobility, both Church and nobles were now opposed to her fervent Catholicism, while the distribution of forfeited Churchlands roused the cupidity of either class.

Tragedy of Mary Queen of Scots

But for the Scotsman's characteristic attachment to the direct succession, she would indeed have stood little chance of holding her own, and her one hope of supremacy lay in the disagreements of the various elements of the Estates.

Add to this that Mary's political difficulties were gravely complicated by those of personal temperament. In selecting Henry, Lord Darnley, the next heir to the throne, to become her second husband, she made what seemed a prudent but proved a disastrous choice. For Darnley united the faults of a spoilt boy with those of a dissolute man. Mary's infatuated patronage of an Italian musician named Rizzio soon gave offence to the Scottish nobles, some of whom, under the leadership of the Earl of Murray, a natural son of her father, had opposed her marriage.

Having induced Darnley to pledge himself to stand by them, several of these accordingly entered Holyrood Palace by night, dragged the foreign adventurer from the queen's presence, and despatched him with many wounds (March, 1566).

Mary at first dissembled her anger. But, less than a year later, the house known as the Kirk o' Field, in which Darnley lay sick, was blown up by gunpowder, his murdered body being discovered close at hand. Suspicion of complicity in the deed

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at once fell on Mary, whose new favourite, the Earl of Bothwell, was believed to have contrived it. Mary schemed to shelter him, and Bothwell, having evaded his trial and dissolved his marriage, became her third husband (May, 1567). They remained together barely a month. For on the barons confronting them in arms at Carberry, Mary sacrificed herself to Bothwell's safety, and after being led back to Edinburgh amid every manifestation of contumely, was confined in the island castle of Lochleven, where she was induced to sign an abdication in favour of her son—Bothwell meantime escaping overseas, where some ten years later he died insane.

Long ere this, however, Mary had escaped from her prison, and having mustered an army of those who remained faithful to her, confronted Murray, who had been appointed regent, at Langside. The fortunes of the day went against her, and she fled to England, throwing herself on the protection of Elizabeth, who responded by imprisoning her. A prisoner she remained for nineteen years, and then, being accused of complicity in Babington's plot against Elizabeth, she was subjected to the mockery of a trial, condemned and beheaded (1587).

Feuds, Intrigues, and Civil War

By right of her personal fascination and her tragic history, Mary ranks as the Cleopatra of modern times. The difficulties of her position were overwhelming. Yet the worst that has been plausibly alleged against her is a guilty cognisance of the Darnley vendetta, and even this rests on no better evidence than the highly questionable Casket Letters.

Upon Mary's demission, her half-brother, Murray, an able ruler but self-seeking man, became regent for the infant James VI. (1567-1625). But the houses of Hamilton and Huntly, representing Mary's kin and the older religion, continued to support Mary's cause, and at the supposed instigation of the former, Murray fell by an assassin's bullet. His successor, Darnley's father, Lennox, commanded but a divided allegiance, and between the parties of the king and queen Scotland was ravaged by a civil war, in which England also took part from motives which would have been described as retributive.

Killed in a fray with the queen's party, Lennox was succeeded by Mar, who was, in his turn, succeeded by the Earl of Morton (1572). That history repeats itself is a truism, but nowhere more so than in Scotland under the Jameses. So, under James VI., we find again the long minority, the contention for the king's person, the escape, "disguised as a groom," with

which we are already familiar. Intrigues were woven (Gowrie Conspiracy), confederations formed (Raid of Ruthven), favourites (Aubigny and Ochiltree) rose to power, heads fell, among them that of Morton. But for traits of disinterestedness or political enlightenment the reader seeks in vain.

By the time the king attained to man's estate, the question of episcopacy was again exercising the country. It had been revived under Mar, and both king and nobles had strong personal interest in maintaining it. But the panic inspired by the Spanish Armada (1588) provoked a revulsion of Presbyterian feeling, the Covenant was renewed, and the Scottish method of church government, by presbyteries, synods, and a General Assembly, was confirmed, though not without opposition.

Union of English and Scottish Crowns

And now James's so troubled lot was at length changed to one of enviable prosperity, for, on the death of Queen Elizabeth (1603), by right of his descent from the elder daughter of Henry VII., he succeeded to the English throne, the crowns of the neighbour kingdoms being thus united, and the long strife between them closed, as was, also, the long alliance with France. But though king and nobles derived material profit from the union, it was not so with the people, who, nevertheless, were being taught by the Reformation to think for themselves, and who about this time definitely emerged from the condition of feudal serfdom.

Drastic Policy of James VI.

Though fond of passing as a second Solomon, James was by no means without good understanding, and much of his government of Scotland was excellent. He instituted community of nationality between the two countries, and did much towards stamping out the long-established lawlessness of the Borders. He also brought drastic measures to bear upon the Highlands, with a view to bringing them into line with the civilization of the time.

Where James erred was in his determined attempt to bring the Scottish Church into conformity with that of England, by restoring bishops and church ceremonial against the express will of the nation. To his reign also belongs the inauguration of Scottish colonial enterprise by the founding of Nova Scotia.

The least attractive of his kingly race, James VI. was also the most fortunate and successful. Better had it been for Charles I. (1625-49) had this success been less, for it merely encouraged him to push assertion of the personal prerogative and

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interference with the Scottish Church to a point of infatuated perversity. Having tampered with the method of electing the Lords of the Articles, or Committee of Government, he proceeded to substitute a liturgy approved by himself for the accepted Book of Common Order of John Knox, and to make other irritating changes. The reading of this liturgy provoked a tumult, and, national jealousy combining with religious conviction, raised Scotland in a general protest, called the Great Supplication, to which the king turned a deaf ear.

Disturbances due to the Covenant

An uncompromising spirit upon either side making all attempts at negotiation futile, the Covenant was renewed (1638), and events assumed a threatening aspect when the Assembly, convened at Glasgow, declined to obey the order of the King's Commissioner to disperse, and then proceeded to pass measures deposing the bishops and rejecting the liturgy. Next, the Covenant, not having yet been accepted in the north, the Tables, as the Covenanters' executive was named, resolved to enforce it, and having a brilliant general in the person of Montrose, and a body of soldiers who had learnt their business in the Thirty Years' War, they soon gained certain military advantages.

Meantime, in the south, a second army, under Alexander Leslie, had confronted at Duns the force sent by the king to subdue his contumacious subjects, and practically forced it to treat. Upon this, the Estates threw off the semblance of subservience to the throne, ratified the Acts of the Assembly, and enjoined upon all and sundry, under penalties, the signing of the Covenant (June, 1640).

Roundheads versus Royalists

It was now clear that political no less than religious liberty was involved in the cause of the Scots. The war—which, from whatever aspect we regard it, was a noble one, seeking, as it did, to impose due limits upon temporal power—was carried over the Border, and brought, for the time, to a successful close by the king's conceding the terms asked. The peace was, however, brief.

The Civil War now raged in England, and by adopting the Solemn League and Covenant, the Parliamentary party gained the adherence of the Scots army, which again entered England (1644) in time to participate in the victory of Marston Moor. Meanwhile, the fickle Montrose was turning the warlike propensities of the Highlanders to brilliant account by winning back the north for the king. But this precarious warfare ended in his defeat by

the younger Leslie at Philiphaugh (1645). Charles, whose position in England was hopeless, now voluntarily gave himself up to the Scots, who, after keeping him for eight months, returned him to the Parliamentarians, at the same time receiving a payment of £400,000. This somewhat sordid transaction did not, however, prevent him, while a prisoner, from entering into a secret treaty with the more moderate party in Scotland, whose endeavour to espouse his cause provoked a reaction against him among the extremists.

In his condemnation and execution the Scots, however, took no part. Nor did they hesitate to proclaim his son, Charles II. (1649-85) in his place. The new king had signed the Covenant, but his acceptance by Scotland was distasteful to the English "Independents," who now sent Cromwell northward at the head of an army which defeated Leslie at Dunbar. A second defeat at Worcester drove Charles a fugitive to the Continent, and left Scotland to the mercy of the Lord Protector, who proceeded to enforce the Legislative Union of the two countries, and to establish a stronger government than Scotland had hitherto known.

Restoration of the Monarchy

But the death of Cromwell, and the failure of his son, opened the way for General Monk's restoration of Charles Stewart (1660), who was no sooner firmly seated on the throne than he began to undo the good work done by Cromwell, by revoking international free trade, as well as almost all the concessions extorted from his father, repudiating the Covenant, re-establishing the bishops, and placing the government of Scotland under military protection in the hands of a Privy Council. And, as the heads of Montrose and Hamilton had fallen ten years earlier, so now, as if by way of compensation, fell those of Argyll and James Guthrie, a noted Covenanting divine.

Moreover, a "declaration" against the Covenant was required from all who held public offices, while 350 ministers, who refused to have their presentations confirmed by the newly-appointed bishops, were ejected from their churches, their congregations following them, and attending services held in the open.

Acts directed against Conventicles followed, and once more a religious war broke out in Scotland, the defeat at Pentland of an army of Covenanters from the west being succeeded by religious persecutions of the cruellest kind, in which instruments of torture known as the thumbikins and the "boot" played a prominent part. Had Charles understood the character of his countrymen, he would have realized the hopelessness of relying

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on persecution. His unscrupulous minister, Lauderdale, showed a finer political instinct when, having secured the ecclesiastical supremacy for his sovereign, he proceeded to extend successive indulgences (1669-1672) to the ejected ministers, and thus to detach the moderates from the irreconcilables.

Nevertheless, Conventicles still multiplied, notwithstanding the military force employed against them. Then reprisals, taking the form of the murder of Archbishop Sharp (1679) and of a repudiation of constituted authority at Rutherglen, led to a resumption of hostilities on a larger scale, these being inaugurated by a defeat of Claverhouse, the "despot's champion," at Drumclog, and discounted by a victory for Charles's illegitimate son, Monmouth, at Bothwell Brig.

The rebellion was now under the leadership of Cargill and Cameron, whose adherents called themselves Cameronians, and whose methods, however great the provocation received, were, in their turn, eminently provocative, as is illustrated by the Sanquhar manifesto.

Dutch William on the Throne

The slaughter of Aird's Moss (1680), and the executions which followed, passed the mantle of Cargill to James Renwick, a super-fanatic. But meantime the anomalous Test Act (1681) by which the Duke of York, now High Commissioner and himself a Catholic, pretended to penalise Catholicism, had aroused the worthier opposition of Argyll, who, compelled to seek refuge in Holland, became a centre of religious disaffection.

The accession of James VII. (1685) hurried on the catastrophe. Attendance at a Conventicle was now made a capital crime, while refusal to abjure the manifesto of the Cameronians became a ground for summary execution. The carrying out of these measures, being entrusted to Claverhouse, led to the martyrdoms of the "Christian Carrier" and the "two Margarets," gaining for the months in which these murders were perpetrated an infamous notoriety as the "Killing Time." Argyll chose this moment for a landing and marched into the Lowlands, but failing (strangely enough) to find adequate support, was captured and executed, many of his clansmen being deported.

James's infatuated desire to restore Roman Catholicism as the religion of the country was meantime arousing wider opposition, and an abrupt reversal of his policy by a succession of indulgences came too late. He was driven to flight, and William of Orange, having entered London, was waited on by a deputation of friendly Scots (1689), who prayed him to take over the government.

The acceptance of William and Mary as rulers of Scotland permanently relaxed, though it did not end, religious dissension in that country. For, though the Episcopalian "curates" were now, in their turn, ejected, and the Presbyterian religion was re-established (1690), there still remained Presbyterian malcontents. Moreover, James had still followers (Jacobites) in the country, and these, under Claverhouse, now known as Viscount Dundee, were soon in arms against William's supporters (the Whigs), over whom they gained a victory at Killiecrankie (July, 1689), dearly purchased by the death of their leader. This success was but momentary, and dissensions among the Jacobites soon brought the civil war to an end.

Blunders of the New Regime

The Highlands were then reduced, the chieftains being persuaded, by threats or bribery, to swear allegiance to the new sovereigns. But this pacification was stained by the infamous Massacre of Glencoe, by which the entire population of a valley was treacherously wiped out—a foul deed, from responsibility for which William cannot be wholly exonerated. A second incident which tended to make him unpopular was the disastrous failure of the Darien Scheme for trading with the East through America, from which he had withheld support. On the other side of the account, the educational system of Scotland, which for centuries had been in advance of that of other countries, was in this reign further improved.

Jacobite Energy and Enterprise

William's unpopularity in Scotland, together with the fact that his successor, Queen Anne, was childless, rendered expedient a further securing of the union between the two countries, which was brought about when Anne had reigned some five years (1707). By the new Articles of Union the succession to both crowns was settled on the Protestant Electress of Hanover, a granddaughter of James VI., and her descendants, while a joint Parliament, to the respective Houses of which Scotland sent sixteen peers and forty-five commoners, was, henceforth, to represent the two countries. Their commercial interests were fused, but Scotland retained her legal system unaltered, while special provision was made for securing to her the Presbyterian form of religion for all time to come.

Unpopular as the Legislative Union at first was, it was an enormous boon to Scotland, which, being now at last released from the struggle for national existence, was able to give undivided attention to the development of her national life, while the

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removal of international restrictions on trade opened up a field of enterprise which she turned to the fullest account.

Notwithstanding these prospective advantages, that national jealousy which is so marked a characteristic of the Scot remained unassuaged, and in 1715, the year following Anne's death, found expression in a Jacobite rising against George I., when the Earl of Mar raised the Highland clans in behalf of Anne's half-brother, James Stewart, known to English historians as the Old Pretender. Being joined by contingents from the west of Scotland under Kenmore, and from Northumberland under Forster and Derwentwater, a part of the rebel army crossed the Border and marched as far as Preston in Lancashire, where it was brought to surrender at discretion.

The Fifteen and Forty-five

Further Jacobite enterprises in 1717 and 1719, proved abortive. Disorders in Scotland, however, continued, being specially manifested in anti-malt-tax riots under George I. and in the "Porteous Mob" (1736) under his successor, when the Tolbooth was deforced and Porteous, captain of the city guard, was lynched as an act of reprisal for having ordered his men to fire on the people. In 1744 there was a further futile Jacobite attempt, but in the following year Prince Charles Edward Stewart, son of the "Old Pretender," exploited with brilliant, albeit shortlived, success such devotion to its ancient royal house as still survived in Scotland. Anachronistic from the point of view of practical politics, "The '45" is certainly the most romantic episode of post-Marian Scottish history.

Romance of the Young Pretender

Landing at Moidart, Inverness-shire, penniless, without arms and with but seven followers, in the face of dissuasion, Charles Edward raised the standard of his father at Glenfinnan (August 19), received the support of the Highland chiefs, and marched southward at the head of a constantly-growing army. Having out-manoeuvred Sir John Cope, sent to intercept his passage, he crossed the Forth, and entered Edinburgh, where on September 17 his father was proclaimed king and himself regent. His next success was a defeat of Cope, who had come south again, in a battle at Prestonpans, after which he continued to hold Court at Holyrood until November 1, when he marched south at the head of his army, capturing Carlisle, and pushing on by Preston and Manchester as far as Derby.

Charles had, however, reached the end of his tether. His officers declined to

follow him farther in so hazardous an enterprise, and, much against his will, he was compelled to retreat as quickly as he had advanced.

On Falkirk Moor, January 17, 1746, he won his last victory over General Hawley, who had succeeded Cope; but the Duke of Cumberland, armed with summary powers, being now in close pursuit, left him no choice but to continue to fall back.

At Culloden Moor, near Inverness, Jacobitism made its last stand. But, though the Highlanders charged gallantly, victory was soon decided in favour of Cumberland, who in the next three months continued to carry out those ruthless punitive measures against the defenceless Highlanders which deservedly gained him the nickname of "Butcher."

Meantime, Prince Charlie led the life of a hunted man, enduring great hardships and experiencing most romantic adventures, in one of which a beautiful young Highland lady, Flora Macdonald, risked her life to preserve his. A price was set upon his head, but no Highlander was found so base or wanting in loyalty as to betray him. At length (September 20) he was picked up by a French frigate and carried back to France. His memory lingered long in Scotland and inspired her sweetest songs. But the remainder of his life was in sorry contrast to those gallant days, and his death in 1788, and the celibacy of his brother, Cardinal York, closed the line of the royal Stewarts.

End of Scotland's Separate History

The measures taken to prevent a recurrence of the '45 did much to efface Scotland's remaining national characteristics. But the Anglicisation of the Highlands was accompanied not only by the boons of higher civilization and great commercial prosperity, but also by a remarkable outburst of intellectual energy—Burns and Scott in poetry, Hume and Reid in philosophy, Robertson in history, Adam Smith in political economy, Watt in engineering, and Wilkie and Raeburn in painting, and a host of minor lights, raising their country to a higher position among the nations than she had hitherto dreamed of.

Henceforth, if she had little individual history, the annals of the Scottish Church still continued to exemplify the peculiarities of the national temper. The right of patrons, or local landed proprietors, to appoint parish ministers, was now the bone of contention. While expressly discountenanced by the First and Second Books of Discipline, and formally abolished by an Act of 1690, this privilege had been restored after the Union and though generally wisely exercised, it was liable to very grave abuse.

SCOTLAND & ITS STORY

In 1834, the Non-Intrusion party succeeded in passing their Veto Act in the General Assembly, providing for the rejection by the presbytery of any pastor who should be intruded upon a congregation against its will. In the same year the validity of this power was tested in the secular courts by the celebrated Auchterarder Case, when the Veto Act was pronounced illegal. Rather than consent to abide by this decision, more than a third of the Scottish clergy resigned their livings and formed the Free Church, which at once became a powerful rival of the Established Church.

The Disruption was the "last bout in a conflict between Church and State whose acrid controversies had filled three centuries." From that time forward the

movement of the churches has been towards reunion. Thus, in 1847, the United Presbyterian Church was formed out of dissenting bodies hitherto segregated. In 1900 that body was united with the Free Church under the name of the United Free Church, while the Church of Scotland Act of 1921 marks a further step in the direction of the union.

Of the country at large during the same period, it may justly be said that it affords a unique spectacle of grand energies, heretofore largely dissipated in turbulence and controversy, being successfully diverted to business enterprise and the profitable arts of life. Scotland has had many more romantic, more picturesque, days than the present. But she was never greater than to-day.

SCOTLAND: FACTS AND FIGURES

The Country

Divided geographically into three sections, the Highlands in the north, the Lowlands in the centre and the Southern Uplands. Northern part of country much eroded by glacial action, and steep glens, narrow lakes and fiords are features of much of the landscape, particularly on the west coast. There are a number of islands including the Shetlands, Orkneys, and Hebrides. Highest point is the summit of Ben Nevis, 4,406 feet above sea-level which occurs in the Grampian Mountains, this range dividing the Highlands from the Lowlands. Lowlands district includes the valleys of the Tay, lower Clyde and Forth. Southern Uplands form part of central elevation of Great Britain continued into England in the Pennine Hills.

Principal rivers are the Tay, 118 miles; Spey, 110 miles; the Dee and the Forth. Chief lakes, or lochs, are Lomond, Leven, Katrine, Earn, and Tay. Area of fertile land comparatively small, and there are more than 2,000,000 acres of heathlands known as deer forests. Considerable part of population live round the coasts, especially on the west. Total area, about 30,400 square miles, with an estimated population of 4,904,000.

Government

Scotland has a secretary and separate governmental departments for agriculture, health and education, while the British Board of Trade and Home Office have administrative authority in the Kingdom. At the union of England and Scotland in 1603 and the union of their parliaments in 1707, the country retained much of its government system and all legal procedure. Counties have each their council, whose members are elected by local suffrage for three years, lord-lieutenants, sheriff, procurator-fiscal and bench of magistrates. Counties subdivided into districts, sub-districts and parishes.

Commerce and Industries

Scotland possesses valuable coalfields in Lanarkshire, Ayrshire, Midlothian, and Fife, and iron ore is also obtained in or near these districts. The existence of coal and iron deposits near the Clyde have encouraged a large industrial centre round Glasgow, shipbuilding and ironworks being carried on and chemicals and machinery manufactured. Stirling has iron foundries, Dundee is the centre for jute, linen and hemp manufacture and marmalade, and linoleum is made at Kirkcaldy.

Whisky distilling is carried on in many districts, textiles are made at Dunfermline, and Perth has celebrated dye-works. Excluding coastwise vessels 2,637,000 tons net of shipping arrived with cargo and in ballast at Glasgow during 1920, 849,000 at Leith, and 331,000 at Dundee for same year. In 1922 the produce of the Scottish fisheries were valued at about £3,959,000.

Communications

There are some 3,800 miles of railway line and over 180 miles of canal, including the Caledonian (60½ miles). Principal railways radiate from Edinburgh, Glasgow, and Perth to Inverness, Aberdeen and Dundee to the north and to Carlisle, Berwick and the English systems to the south.

Religion and Education

Established Church is Presbyterian, governed by a General Assembly of ministers and laity elected from various presbyteries or groups of parishes. There is also the United Free Church of Scotland, Free Church, and Episcopal Church of Scotland. There are two Roman Catholic Archbishopsrics and various other denominations are represented. Elementary education is supervised by authorities who are elected and work in connexion with school management committees which represent parents, teachers, and the authorities.

Education is obligatory up to fifteen years of age, but children over thirteen may leave school on certain conditions. In 1921 over 3,000 elementary schools were in receipt of grants. Nursery schools are provided for children between ages of two and five years. Free intermediate and secondary education is provided for and universities are established at Edinburgh, St. Andrews, Aberdeen and Glasgow. These are assisted by a trust with an annual income of about £100,000 divided equally between students and maintenance and enlargement of the foundations. The Scottish Board of Agriculture makes grants for the purposes of agricultural research and training.

Chief Towns

Burgh of Edinburgh, capital (estimated population 420,500), Glasgow (1,038,000), Dundee, (167,500), Aberdeen (158,500), Paisley (85,000), Greenock (82,000), Motherwell (69,000), Clydebank (47,500), Coatbridge (44,000), Dunfermline (41,000), Kirkcaldy (39,500), Hamilton (39,500), Kilmarnock (36,000), Ayr (36,000), Falkirk (33,000), Perth (33,000).



GYPSY DANCE IN PROGRESS IN A SUNLIT CORNER OF A COURTYARD OF SOUTHERN SERBIA.

The romances of Central Europe appear to have culled the taste of the tribes, for they are to be found here in larger numbers than in any other part of the world. Their musical dialect, strongly tinged with the taste of the tribes, has been influenced by the languages of all the various lands through which they have passed, for they are quick to absorb many of the customs and ways of those adopted countries, though they insist on keeping themselves apart from its national life and laws, studiously adhering to the vagrant life, beliefs, superstitions and propensities of their wandering forefathers.

Photo, Mont La Vie

Serbia

I. National Life & Character of the Serbs

By Hamilton Fyfe

Special Correspondent in the Balkans during the Great War

In this chapter the writer deals specially with the Serbs, whose country, as a result of the Great War, has become part of what is known as the Kingdom of the Serbs, Croats, and Slovenes. This kingdom also includes Dalmatia, Croatia, Slavonia, and Slovenia, countries dealt with in the succeeding chapter; and Montenegro, which is described under its own heading

SERBIA is a country of peasants. There is no hereditary upper class, nor is there any middle class to speak of. The number of those who wear European clothes, who have received a European education, and who occupy themselves with "white-collar jobs" is very small. Nine-tenths of the people are farmers, small farmers, who get out of the soil what to them is a comfortable living, and who have no desire to do any more than this.

Every writer on Serbia points out that if the peasant farms were better cultivated, if their owners worked harder, if they took up with modern methods of agriculture, they might become rich. But they do not want to become rich. They are a contented race. As long as they have plenty of simple food to eat and enough beer or wine and plum brandy to drink, as long as they can feel themselves the equals of anybody and enjoy life, they ask for nothing

more. Writers about Serbia discuss also, with tables of figures and diagrams of imports and exports, the possibilities of developing industry in the country. Industry means manufactures. Of these the Serbians have very few. They make rugs and carpets in the town of Pirot. They make cigarettes in vast quantities. There are rope-walks at Leskovatz. But factory labour is almost unknown.

Whether it is in consequence of this that there are no poor in Serbia I will not venture to decide. I rather fancy there is some connexion between these two aspects of Serbian life.

On a hundred pounds a year a family could be well-off before the Great War. A comfortable cottage could be built for twenty pounds. Food was very cheap. Except in Belgrade, there were next to no opportunities for spending money. The climate is not severe, although the weather is sometimes very hot in summer and



CAPABILITY AND COMELINESS

Among the women of South Serbia are many fine physical types which, though not actually handsome, are suggestive of a certain quiet pride and unbounded energy and endurance

Photo, Sir Harry Johnston



COUNTRY CARNIVAL IN AN OLD MOSLEM SECTION OF LOWER SERBIA

In the land of Serbs, Croats, and Slovenes, fairs and feast-days are welcomed with enthusiasm by the village communities, and Moslem and Christian join wholeheartedly in the amusements. Swings, big wheels, wrestling, and jumping are numbered among the popular pastimes, and during the evening dancing, eating, and drinking take place at the neighbours' houses

Photo, R. L. V. P.

sometimes very cold in winter. The soil is rich. It produces excellent crops of maize, wheat, and barley. Two mowings of hay can be counted upon. Tobacco can be cultivated with profit. Fruit and vegetables are given away, and those who are fond of bacon can eat it at every meal.

For the chief national occupation of Serbia is pig-keeping. Far back in the mists of what is styled History, but which might more correctly be called Legend, we can discern the chieftains of the Serbs fleeing from their enemies,

Turks or Bulgarians, and driving herds of pigs before them. In no country, save Ireland, are so many pigs to be seen as in Serbia. Which brings me to a reflection that has often passed through my mind: that the Serbs and the Irish are in several particulars alike.

Their history is a living thing to them. They will not allow any of their glorious deeds or any bad turn done them to be forgotten. Their folk-lore is exceptionally vivid because it is based mostly on national traditions. Although it has been affected by waves of Jewish,

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Gypsy, Cetlic, Moslem, Greek, Roman, and Turkish invasion or immigration, it has remained distinctively Serbian.

When the day's work is over, and the evening meal done, the peasants are often to be found sitting round some old man who tells them stories of the past, while the "gusla," the Serbian one-string fiddle, contributes a mournful wild accompaniment.

The Serbians, also like the Irish, have been cursed by their politicians, who make their living out of politics and have made as great a mess of the country's affairs as was possible. If the

people had not been, on the whole, sensible and law-abiding and more interested in their own business than in the strife of parties, each striving to secure the spoils of office, the mess would have been worse still. Unfortunately, the spoils were so widely distributed that a considerable part of the nation was forced to take part in political conflict.

When a ministry went out of office, all the officials whom it had appointed lost their places. There were always in the country, therefore, a large number of the more active-minded kind of



UNOSTENTATIOUS DWELLING-HOUSE ON THE KOSSOVO PLAIN

Such primitive homes are not infrequently to be seen in Old Serbia, where ancient customs and beliefs still sway the peasantry. The long years of oppression under Ottoman rule taught the Serbs to conceal whatever wealth they happened to possess; this habit became a second nature, and in many instances the unpretentious mud hut is the only dwelling the Serb is accustomed to or desires

Photo E. A. Payne



WANDERING MUSICIANS HELPING TO MAKE MERRY AT A FEAST-DAY OF THE PEASANTRY IN OLD SERBIA

Nomads of many nationalities are scattered about the territory of Yugoslavia. Gypsies form the largest element, and there are also pastoral tribes who depend on their flocks of black sheep for a livelihood. Numerous pedlars and itinerant musicians are also to be seen. The country is fertile, but the peasantry is poor. The houses of the peasants are built of mud and straw, and the poorest live in hovels. The peasants are very hospitable, and the poorest will give the traveler with the words: "The house is God's and yours, and we shall find something to eat, but it is best to eat potatoes with lard and the good will that cannot be divided."

Photo, E. A. Perry



MAKING AGRICULTURAL IMPLEMENTS IN THE MARKET PLACE AT MITROVITZA, OLD SERBIA.

The quaint small town of Mitrovitz is situated on the Sava, a southern tributary of the Danube, there that form the northern and eastern boundaries of the Kingdom of Serbia. Mitrovitz is situated in a most fertile spot, and the country folk who have come here since the war, have brought the product of the soil to the market to sell. The new wooden ploughs and harrows and other tools which the country folk who have come here since the war, have brought the product of the soil to the market to sell. The new wooden ploughs and harrows and other tools which the country folk who have come here since the war, have brought the product of the soil to the market to sell.

Photo. A. A. Payne

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people striving to make the opposition parties hateful to the electors, and an equally large number doing their best to bring contempt upon the government in office, so that they might be appointed to administrative posts.

The politicians were not, as a rule, men whose characters commanded respect, or who were moved by any higher impulse than self-interest. Serbia, therefore, which might in better hands have been a country without political friction, became the scene of bitter party warfare, degenerating sometimes into open fighting between the partizans.

But under all governments there existed in the more remote country districts bands of brigands who used politics merely as an excuse for their

method of earning a living by robbery and sometimes by violence. They were as humane as bandits can be, and they had some sense of humour. Once they captured the Under-Secretary for Foreign Affairs, and let him go after drinking and talking with him for half an hour. He said it was one of the most entertaining half-hours he had ever known. In the Balkans brigands are known as "Komitadjis," which means "members of committees." Thus the nomenclature of politics is the same as with the British, though the "Komitadjis" use bombs instead of arguments to convert political opponents.

Serbia resembles the Ireland of the past also in this, that the national Church is the Church of the entire nation. Ninety-eight out of every



MEMBERS OF THE CROATIAN COMMUNITY OF YUGO-SLAVIA

Croatia, with Slavonia, once formed an annexe of the Kingdom of Hungary, but is now a portion of Yugo-Slavia. The Croats are closely akin to the Serbs and speak the Serbo-Croatian language, but use the Latin alphabet instead of the Cyrillic, and are Roman and not Greek Catholic. They are a good-natured, hospitable people, and have many quaint national customs and costumes.



CLASSIC GATEWAY IN SPALATO, DIOCLETIAN'S CITY BY THE SEA

Spalato takes its name from the fact that the Roman Emperor Diocletian built himself a "palatium" or palace there, where he hoped to be safe from the disturbances of his time. Much of the older part of the town lies within the palace walls. Behind, encircling hills enhance the view, and in front a little bay opens out of the Adriatic

hundred Serbs are Orthodox. Their Church is affiliated to the Greek, Russian, Bulgarian, and Rumanian. They are Eastern, instead of Western, Christians, taking the forms of their religion from Byzantium and not from Rome. As the Roman Catholic priesthood of Ireland has been prominent in all national movements, so the "popes" of Serbia have always been identified with the struggles of the people against foreign rule. Every priest is a "pope" (the word means father), and the Serbian popes are not so much a class apart as the Russian. They are more respected by their flocks, and often take the lead in local affairs.

Stories are told against them such as that which represents the world at one period being divided into two parishes only, south-east and north-west. There were, therefore, only two priests. When they met, one would ask, "How art thou, brother in Christ?"; and the

other would invariably reply: "Well enough, thank God, but I should be better if the world were only one parish and I were the only priest."

They are made fun of for looking after their fees, as in the tale of the priest who was drowned. The man who told the widow about it said he did everything he could to save the drowning man. "I leaned over the water and called out again and again, 'Give me you hand, father. Give me your hand.'" To which the widow replied, weeping, "God's judgement be upon you. You ought to have called to him, 'Take my hand!' You ought to have known that priests are not accustomed to give. They always take." But there is no real ill-feeling behind these satirical anecdotes.

All the parish clergy must be married, and some of their wives turn out odd helpmates for priests. There was one not long ago who was backed by her



ON THE ROAD TO MARKET IN THE COUNTRYSIDE OF YUGO-SLAVIA

Throughout the Serbian lands the woman has her full share of work. She is the first to rise in the morning, the last to lie down to sleep at night; during the day she has little or no respite; much manual labour falls to her lot, and she may often be seen guiding a bullock-wain or plough the while a burly yokel loiters tranquilly in the background



WARM WINTER COSTUME OF A SLAVONIAN FARMER

The valleys of Slavonia are extremely fertile, and agriculturists are successful in producing fine crops of grain, fruit, grapes, hemp, and flax. Slavonian farmers are a stalwart race, energetic and independent; the land they tend is generally their own property; little outside labour is required, for neighbours willingly lend their services should the farmer and his family be unable to cope with their crops.



MAHOMEDAN GREENGROCER OF MOSTAR, CHIEF TOWN OF HERZEGOVINA

There are large numbers of Mahomedans in Herzegovina, and much of the local trade is in their hands. Mostar was transferred from what was the Austro-Hungarian province of Bosnia. It lies upon the banks of the Neretva river, and many mosques surround the Greek cathedral. The neighboring country, well wooded and fertile, produces a number of vegetables, especially cucumbers, and the vendor usually has his baskets and sacks overflowing.



DISPLAY OF FEMINE FINERY AFTER THE MORNING SERVICE IN A VILLAGE CHURCH OF YUGO-SLAVIA

The country now included as Yugo-Slavia is the home of several distinct peoples, speaking separate languages, and differing from each other in their modes of living and their religious beliefs. Customs naturally vary as much as costumes, and if often women to have lost one glimpse of simplicity or ornament in order to ascertain the native districts of their wearers. Bright colors are in vogue throughout the country, and the Sabbath day, or a gala day, brings them all to view.

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husband to drink against any officer in the Serbian Army! It is no doubt the fact that the clergy are on the same level as the people which accounts for the Church having so much influence and for its keeping the nation together as it has in many critical hours.

The Orthodox ritual is not in the speech of the present day, but in Church Slavonic, which corresponds to the Latin ritual of the Roman Catholic

Church in Ireland. Neither is understood of the people. The music in Serbian churches is usually good, and it will probably be considered by most as another point in their favour that there is not always, or even usually, a sermon. On the other hand, the popes often, like Irish priests, make speeches to their congregations on some topic of the day. As the advice and teaching of the priests are thus apt to be more practical



HORSE AND HUNTER SHARE A SHEEPSKIN COAT

Like ancient armour the huge sheepskin coat of this Slavonian hunter protects both horse and rider with its inside fleece. In the mountainous districts wild animals are still to be encountered by the persevering hunter, while goats can be stalked among the higher peaks and deer shot in the woodlands. Squirrels, game, hares, and rabbits are seldom considered worthy quarry.



FINISHING TOUCHES TO THE SUNDAY TOILET OF A YOUTHFUL SERB

Not far from Belgrade lies the little village of Kupinovo ; a pleasant spot, inhabited by an industrious and attractive peasantry. The women are handsome and sturdily built, and, when household duties are done, spend much time in the fields, tilling, sowing, and reaping, or tending their flocks. The headdress, usually worked in gorgeous colours, is the prerogative of the married woman

than ideal, no one will be surprised at the emptiness of the Serbian churches, except on the great festivals, Good Friday, Easter Day, Whit Sunday, and on the anniversaries of famous events in the national history. Serbs consider their church more as a patriotic institution which holds the country together than as a religious establishment for purely spiritual ends.

Possibly this is due in some indirect fashion to the same cause which accounts for the absence of a Serbian aristocracy and the very slow growth of a middle class. Aristocracies grew up out of feudalism. Under the feudal system the land was held by a few men (the

nobles). The mass of people were landless (the serfs). The nobles allowed the serfs to cultivate land and to live round their castles for protection, and in return the serfs had to be ready to turn out and fight whenever they were called upon, either to defend their masters' territory, or to attack that of some neighbouring people. In most Western countries this system decided the structure of society which still remains more or less on an aristocratic and proletarian basis. In Serbia there never was feudalism. The land never got into the hands of a small minority. Therefore there was not a nobility. The unit was the family or



DALMATIAN PEASANT GIRLS OF THE ISLE OF ULBO

In the midst of the archipelago that borders the Adriatic from the Gulf of Fiume in the north nearly to Ragusa in the south lies the little Isle of Ulbo. Though somewhat off the tourists' track it has a busy port which gives harbor to the inter-island shipping that carries the wine, olives, and fish by which Dalmatia is famed. The full-skirted costume is one of the prevailing styles.



DALMATIAN HOUSEWIFE GATHERING ORANGES ON THE ISLAND OF ULBO

The hardy fishertolk who inhabit Dalmatia on the Adriatic coast have little difficulty in procuring a livelihood, for, besides the extensive fisheries, Mediterranean fruit trees grow abundantly, and wines, olive oil, and maraschino—a cordial distilled from fermented cherries—are produced; all helping towards the support of the population of the mainland and the adjacent islands, including Ulbo



PEASANTRY OF RAGUSA QUENCHING THEIR THIRST AT A FOUNTAIN

Surrounded by a wall with numerous towers, the old city of Ragusa, a seaport of Dalmatia, lies on the shores of the Adriatic. City life centres round the Piazza, or Campo, which was once an arm of the sea and later made the whole town. At its east end rises the Guard House, in the lofty walls of which nestles the handsome and much-frequented old fountain seen above.

group of families, the "zadruga." This, however, only comes into prominence in Serbian history during the Middle Ages. Its origin is traced by some authorities to the taxation which was then laid upon heads of families or upon houses. This taxation made it advantageous to have as many people as possible living under one head or in one house.

Even now one comes across in parts of Serbia vast, shapeless dwellings containing as many rooms as will house not far off a hundred souls. One can see how these rooms have been added from time to time. Many of them are merely lean-to shelters. As each young

man of the "zadruga" married he built on his room and brought his bride along. So the payment of taxes was evaded.

It was a bad system in a military sense, for there was no means of compelling the people to fight, as the feudal barons could compel their serfs. That is why Serbia was so often overrun by its neighbours and has had so sad a history. The people were patriotic up to a point. They drank in their country's traditions as they sat in the hall of the "zadruga," listening as children to songs and legends of past glories. But they had no compact and disciplined military framework. When a man had

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had enough of fighting, he went home. Even the leader who is most famous in Serbian history, Karageorge, or Black George, the founder of the Karageorgevitch family, which is now on the throne, threw up the sponge after he had fought Turkey for eight years. He was disappointed, it is true, by the failure of the Russian Tsar to keep his promise to help Serbia to break away from Turkey altogether. But Black George's desertion of the cause of liberty was a bitter grief to his countrymen.

It is only during the last twenty years that Serbia has had a modernised military system with compulsory service with the colours for two years, and after that service in the first, second, and third classes of the reserve until the age of fifty. Her troops fought well in

the Balkan War, which at last gave them victory over the Turk, and in the Great War they distinguished themselves on many battlefields, though their losses were appalling.

The Serbian officer is often a well-educated and intelligent man, talking French or German, perhaps both, and knowing Russian, too, because it is so like Serbian.

The Army fell into discredit abroad because it made the revolution of 1903, in which the degenerate and dissolute King Alexander and his disreputable Queen Draga were assassinated with repulsive barbarity. But those who were shocked by this act, now admitted to be necessary and just, were not the Serbian people, who had suffered under Alexander's misgovernment and under the weak, tyrannical rule of his father



BRIDAL PARAPHERNALIA OF BARANYA, NORTH YUGO-SLAVIA

Among the rural festivals of Baranya none affords so much merriment as the marriage feast. The preceding matrimonial ceremonies are varied and permeated with native tradition, but material considerations influence the young yokel less than formerly, and pretty faces and robust figures never fail to attract a suitor, even though there be no substantial dowry with them

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RICH AND VARIED RAIMENT IN YOGUE IN THE ÜSKÜB DISTRICT

As one views the intricate designs of these Macedonian costumes, one can but marvel at the infinite patience and skill which could produce such exquisite pieces of ornamental needlework. The somewhat ponderous costume on the right may be seen at Üsküb in both summer and winter and would certainly require a sturdy frame to carry it with any degree of comfort

Photos, L. G. Popoff

Milan, whose quarrels with his wife Natalie were the scandal and the joke of all Europe.

The officers who killed the king and queen were carried away into hideous excesses by their fury and long pent up resentment, but they certainly did their country a service. Like the Irish, the Serb, though usually gentle and con-

siderate, can be roused by sudden anger or by brooding over grievances to the commission of horribly cruel acts.

The Serbian character has, indeed, several points of resemblance with that of the Irish. This follows naturally enough from the likeness which we have traced between the institutions of the two races. Institutions are the

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natural outcome of national character, wherever the national character is strong enough to resist having them forced upon it from outside. The Serbs are even more independent than the Irish. They will not become domestic servants. The few in Serbia who keep servants have to go outside the country for them.

The Serbian peasant is not fond of hard work. He does not do more than

he need. Most of them have more land than they care to cultivate, and they do not take any trouble to add to its fertility. With such vast numbers of pigs they could manure it richly at no cost and with little labour, but there are few farms on which this is done.

Like the Irish again, the Serbs are simple and natural and open-hearted. Their manners are kindly and dignified. They are at ease in any company, and



S. BLASIUS KEEPS VIGIL OVER RAGUSA FROM THE PORTA PILLE

Immense walls defend Ragusa, whose position on the Adriatic is of great strategic importance. Approached from Gravosa, Ragusa's chief harbour, the town is entered across a bridge and through the narrow Porta Pille, over the arch of which is a statue of S. Blasius, patron saint of the town. At the other side of the city the Porta Ploce gives access to the old harbour of Casson



EMBROIDERED WAISTCOATS AND APRONS FOR THE ADORNMENT OF MEN
 The national costumes of Serbia are extremely varied and attractive, and the peasantry show little inclination to modify the quaint fashions which have been handed down to them from their fathers, and strapping, broad shouldered young men, such as this pair from the village of Rumi, rigidly adhere to their linen shirts, embroidered waistcoats, and variegated and fringed aprons.



HOMELY WOMEN OF OBRENOVAC IN THEIR CURIOUS LOCAL HEADDRESS

As a rule, the hardy peasant-woman of Old Serbia makes very light of the domestic worries which she encounters during the routine of her everyday life. Laborious out-of-door work has fitted her with sound health and a vigorous frame, so that she is constitutionally well equipped against the troubles that beset her, and is always ready to see the silver lining to every cloud



KALEIDOSCOPIIC ACTIVITY IN SERAJEVO'S LABYRINTHINE BAZAAR

Most fascinating in its riot of colour is the Carsija, or bazaar, of Sarajevo, where the weekly market gathers peasants in variegated costumes from all parts of Bosnia. The bazaar is made up of more than half a hundred narrow lanes lined with wooden booths allotted to virtually every trade and handicraft. Especially noteworthy are the carpets, copper wares, and native filigree work

in public places they often choose to sit down next to those who think themselves somebodies just to show that they have no idea of admitting any pretensions to superiority.

But here the points of resemblance between Serbs and Irish come to an end. The Serb has a soil to cultivate which easily yields him up the kindly fruits of the earth in variety and abundance. He lives in sunshine and amid pleasant surroundings. Almost the whole country—three-quarters, at the least—may be said to be cultivable, for the mountains are not high. The Serb has not to fight against adverse conditions of weather and soil. He cannot be deprived of his land.

By a law passed as long ago as 1873 it was enacted that if a peasant were proceeded against for debt, and if his creditor sold him up, at least five acres,

with a plough and a pair of oxen, and other farm implements, must be left to him. He can get help from his neighbours to cut his grass or harvest his grain, for the cooperative principle is well understood and valued in Serbia. Further, he can make sure of a wholesome and attractive diet by very moderate exertions, instead of being obliged to live mainly on potatoes.

If you are invited into a peasant's house, which you are sure to be if you arrive at a meal time, for the Serbians are most hospitable, you will find on the table cheese, bacon, perhaps dried fish or dried meat, and certainly cabbage. Or you may find the family about to dine off a nourishing and appetising soup called "charba," a Turkish word signifying thick broth. This has meat or fish in it, and plenty of vegetables. Tomatoes are largely used in Serbian



IMAM CONDUCTING FRIDAY PRAYER AT SARAJEVO'S GREAT MOSQUE

The Hersek Bey Mosque, or Begova Džamija, rising in the west part of the bazaar, is one of Sarajevo's most lovely and beautiful structures. Built in the sixteenth century by Husret, Pasha of Bosnia, it is said to be surpassed in Europe only by the mosques of Adrianople and Constantinople. This photograph was exceedingly difficult to procure owing to the use of a camera being rigorously forbidden.

Photo. G. B. Collins

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dishes. A very good hash of meat and tomatoes is often served.

Fresh beef they seldom have, but young lamb is a favourite dish, and no wonder, for it is perfectly delicious. Often the lamb is small enough to be roasted whole. They roast sucking-pigs, too. I remember one afternoon coming



BEAUTY BRILLIANTLY ADORNED

A love of brilliant colours and glittering trinkets distinguishes the Macedonian woman, and this dark-eyed belle of Struga is a staunch upholder of the fashion

Photo, L. G. Popoff

across some Serbian peasants cooking a little pig over a fire on a river bank. When it was ready I shared it with them, and very succulent it was.

The peasant houses are mostly two-roomed. In one room is a big stove and oven, with all the household pots and pans and crockery. The other is a bedroom for the whole family, excepting those who prefer to sleep on the stove. This indiscriminate use of the sleeping place is not so shocking to the English way of thinking as it sounds, for the Serbians do not undress to go to bed. Around the house are fruit-trees, mostly plum and damson.

The Russian "mir" or village commune was very much like the old Serbian system of the "zadruga" already referred to, except that the tribal element was absent from it. That also is disappearing. It is curious that, as Socialism on a vast scale seems to attract more and more adherents, the small existing Socialist communities tend to become extinct.

Go into the fields after your meal in the peasant house and you will see men using wooden ploughs, just as Abraham, Isaac, and Jacob did in Old Testament times. You will see women and children sowing maize and pumpkin-seed together. They hold it in their aprons, throw it into the furrows prepared, and trample it in with their bare feet. When Serbians want to harrow their land, they cut down bushes and, weighting these with stones, drag them over it. It is an ancient way, but it seems to serve its purpose in Serbia.

By way of providing against any possible shortage of food, the local authorities tax every head of a family 300 pounds of grain each year. This is stored in a local granary, and cannot be sold until the next harvest has been gathered in. Thus there is always a reserve store. At harvest time the bullock carts (creaking, clumsy things, but "why should we want anything different?" the Serbians say) come to the granary from all the farms round, bringing in the "taxes," which the peasants willingly pay because they can see what a useful purpose such taxation in kind serves.

The Serbians have not the same love of colour as most races in the Near East. They dress mostly, men and women both, in white and grey. The men wear linen knickerbockers, linen kilt, linen shirt, and generally two waistcoats, on the inner of which, as a rule nowadays, there is a chain with an American watch attached to it. When this costume is clean it looks attractive, but it does not keep clean for long. This, and the length of time it takes to

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put on so elaborate a dress, are reasons which have induced many Serbians of late years to abandon the traditional dress and wear tweeds, at all events on working days. In the more northerly part of Serbia, the district in which Nish, so long the temporary capital, is situated, the costumes are gayer and more varied. Up there the scenery is bolder and the mixture of races far more pronounced.

Here, too, superstitions have more hold. All peasants are superstitious, and often wise men think there may be something real or valuable behind their superstitions, but the common-sense method of education in Serbia is destroying the belief in the supernatural among most of the generation now growing up. There is one belief,

however, to which all cling. That is the belief that no work ought to be done on saints' days. They say, half seriously, half in fun, that the saints are angry if their days are not honoured, and are sure to take their revenge. A British farmer in Serbia had occasion to recollect this warning all his life. His farm-hands told him they would not work on S. Mark's day.

"But he is not a red-letter saint."

(Saints whose holidays are to be kept have their names printed in red in calendars.)

"No, but he is powerful all the same."

"Well, he may be or he may not be. Anyway, there is work to be done, and if you won't do it I shall go into the fields myself."



CROATIAN PEASANTS IN AGRAM'S VEGETABLE MARKET

Advantageously situated on the River Save, in a fertile vine and grain growing country, and with good railway communication, Agram, or Zagreb, is a commercially prosperous capital town of Croatia. Most of the trade and other modern activities are carried on in the Lower Town, the palaces of the archbishop and of the former Ban being in the Bishop's Town and the Upper Town respectively

Photo, H. C. Woods



COMELINESS AND CHARM CLAD IN BROIDERY AND BROCADE

She is a native of Stroupa, a town situated on the north shore of Lake Ochrida—a fine stretch of water, eighteen miles long, lying high among the mountains in the south of Serbia on the Albanian frontier. Her dress, with its close-fitting, embroidered bodice and handsome brocade apron, begonja that delight in personal adornment which is so marked a characteristic of the Macedonian race.

Photo. L. G. Fyfe



DISTINCTIVE MACEDONIAN FASHIONS OF MATRON AND MAID

In modern usage the name Macedonia is applied approximately to an area north-west of the Aegean Sea, partly in Greece, partly in Yugoslavia and Bulgaria. The people of Western Macedonia, now belonging to Yugoslavia, are of a lively, enterprising character, skilled in diverse handicraft, with the Oriental love of fine colours strongly developed in them, as these natives of Krashovo testify.

Photo: L. G. Peck



PILGRIMS ASSEMBLED OUTSIDE THE GRUMBING WALLS OF AN OLD GREEK MONASTERY IN MACEDONIA.
 A large percentage of the inhabitants of Macedonia belong to the Greek Catholic Church, and Greek monasteries, inhabited by followers of the Orthodox faith, are frequently found about the country. The women are soldiers' daughters, and most villages in their absence of the females persecuted by those churches respecting all faiths and tenets of the ecclesiastical year. This small group, gathered near an old monastery of West Macedonia, is chiefly composed of peasant pilgrims, who in their bright festal robes display a pleading zeal against the decay and ruin of the crumbling walls around them.

Photo. J. G. Papad

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"Don't go, master. You will only provoke the saint. Some harm will come to you."

Out the master went, however, and worked all day. As he rode home in the evening his horse shied and threw him, and his collar-bone was broken. A coincidence, of course, unless the horse was purposely startled, but a decided "score" for the devotees of S. Mark.

In some of the stories about saints and their assistance there is a spice of humour. A Serbian is said to have fallen into a river and called upon S. Nicholas, his patron, for help. The saint replied: "Yes, yes, here I am, but strike out with your hands and feet, and swim out by yourself without waiting for me to drag you out."

Every member of the Orthodox Church has a patron saint, and celebrates his saint's day as we celebrate birthdays, only more so. These celebrations are called "Slavi." "Slava" means "glory," and the expression is derived from glorifying the saints on their name-days, though now the "slava" is a festival of eating and drinking without, as a rule, any religious significance.

The Serbians are fond of noise. Their way of showing that they are getting enjoyment out of life is to fire off guns or pistols. I have been at a Serbian dinner-party where a number of the guests made holes in the floor and the ceiling with revolver bullets. I left early on that occasion, after sitting with my feet drawn up to the seat of my chair, and I heard next day that one of my Slav friends had said of me, "Such



POPULAR COSTUMES OF SMILEVO VILLAGE

Heavy coloured fringes are a striking feature of this Macedonian costume, which leaves little to be desired so far as ornamentation is concerned, for there is scarcely a square inch of material that has not been carefully worked with the needle

Photo, L. G. Popoff

a pity he does not understand or appreciate the Slav temperament." On that occasion, too, the host, a gentleman with a bushy black beard, kissed me affectionately before I left. This is the common form of salutation among men in Serbia. An acquaintance of mine who had not been long in the country, saw two bearded and truculent-looking fellows fall against one another on a railway station, thought they were fighting, and wanted to have them separated. But they were only two friends greeting each other after a long separation.

The Serbians are a genuinely musical folk. In the fields you hear young peasants playing their flutes. Shepherds



RAINBOW HUES IN A GARDEN OF SOUTHERN SERBIA

Her attractive attire is shown to the best advantage among the autumnal tints of the old garden. Though belonging to the upper and wealthier class of Tatovo society, she is conservative and artistic enough to prefer the graceful and simple national dress of her people to the mass robes, though infinitely less becoming, costumes, which are frequently ridiculous imitations of Parisian fashions.

Photo. L. G. Fiedor



MODERN MAHOMEDAN MAIDEN OF TETOVO

The long coat and full trousers stamp her as an inheritor of an Eastern culture. The veil has been discarded by many of the Moslem sections of the heterogeneous population of Southern Yugo-Slavia, who, freed from the Turk, have grown accustomed to the sight of Christian women, and now unblushingly expose their features, delighting in the comfort and freedom which this new fashion entails

Photo, L. G. Popoff

pipe to their sheep a large part of the day. Singing is very often heard in the villages and small towns. It is a natural, irrepressible expression of their good health and light-hearted satisfaction with life. They dance, too, but not so elaborately as the Russians.

Their national dance is the Kolo (a word meaning circle). They stand in a ring, men and women together, holding each other by the hands or by the belts. First they all move a few steps to the right, then a few steps to the left. This with a few steps backwards and forwards completes the performance. There is a variation which keeps the dancers in a file instead of a circle, and allows the leader to lead them about as he pleases. There is singing during the dance. Suddenly it will burst forth from the young men's throats :

" Opa, tsovpa,
Danas, sutra,
Nikad nishta
Do izdrtih opanaka ! "

Which means :

" Up and down,
To-day, to-morrow,
No result
Save torn sandals ! "

Few travellers see these village dances, for they seldom visit more of Serbia than a few towns. These are not in any way indicative of Serbian character, nor do they illustrate any but the meaner aspects of Serbian life. Only some 70,000 families inhabit them, out of a total of 375,000.

There is a fine view from the high public garden at Belgrade, and the whitewashed houses which keep up the fitness of its name (Biyele-grad, White City, so called originally from its white walls), give it a shining, attractive appearance as it is approached by river. In the spring it is gay with the blossom of lilac and chestnut. In summer one can sit in almost any garden beneath the shade of spreading walnut or fig.

Nish is not much of a town—yet, but " some day " the inhabitants tell you !

As for the inns, they are sometimes surprisingly good and seldom intolerable. A man once reproached a friend for telling him he would find them " passable."

" No, no," his friend replied, " I said they were ' possible.' "

At all events they are not so bad as to deter enterprising travellers from making the acquaintance of an interesting people and their drably picturesque land.

II. Other Branches of the Slav Family

By Anthony Dell

Author of " Italian and Serb," etc.

THE people of Bosnia and Herzegovina, now part of the kingdom of the Serbs, Croats, and Slovenes, have been more deeply influenced by the centuries of Turkish rule than any other branches of the southern Slav family. Religious dissensions played a large part in the history of these countries, and the struggle between the Greek Orthodox Church and the Bogomil heretics was very keen. After the Turkish occupation the Bogomils largely turned to

Islam. These included many of the principal landowners. Gradually the whole of the landowning class became Mahomedan, while many peasants followed them, others remaining Christian.

At the present time about one-third of the population of Bosnia and Herzegovina is Mahomedan, the bulk of the remainder being Orthodox. There are, however, a large number of Roman Catholics and Jews. The Jews are of Spanish origin. Apart from these the whole population is Slav and speaks

IN NEW SERBIA

With Its Diverse Races



Elegant in figure and deportment this girl of Yugo-Slavia displays to advantage a simple yet richly embroidered variety of national dress



Time stands still when a couple of Croatian matrons come together, for a friendly chat comprises all the tittle-tattle of the countryside



A bottle of home-made wine is a pleasant sight on a sultry day; it gladdens the heart of the Serbian peasant and makes his face to smile



Kupinovo boasts not only many natural beauties but much sturdy young life flourishing in the sunshine under loving maternal care



With book and beads this aged Serb makes his way to church ; his equipment complete with wooden crook—the emblem of his pastoral calling



The full, baggy trousers in vogue among certain sections of the Moslem community in South Yugo-Slavia, though not distinctly graceful on the feminine figure, come not at all amiss when practising the equestrian art

Photo. L. G. Popoff



The Kingdom of Serbs, Croats, and Slovenes has many subjects varying in costume, creed, and custom. The small Macedonian population is notable for its diversity in feminine fashions and the gorgeousness of their colouring

Photo, L. G. Popoff



This handsome young couple of the Macedonian peasantry delight to display their brave local finery on this—their wedding-day

Photo, L. G. Popoff



Macedonian women are picturesque in all their diversified styles, of which coloured and gold embroideries form conspicuous features

Photo, L. G. Popoff



Cupid in Croatia! This is no chance encounter at the garden-gate, for here soft amatory nothings are whispered daily into willing ears



Thrifty Croats sow various seeds on the same plot of ground, and prime pumpkins come to light when the maize crops have been harvested



A stirring tale is this native of Kupinovo unfolding, while the tiny son hastens to relate his version to a slightly credulous listener



Belgrade fashions do not attract the girls of Kupinovo ; they find scope for fancy in their own modes ; even the coiffure is a work of art



Though holding the proud position of teacher in a village school of Serbia she does not disdain the homely costume of the peasantry

Photo, Publishers' Photo Service



Broideries and fringes adorn the Sabbath costume of these Croatian gallants discussing rural problems—and their latest conquests



Wearry, yet with cheery countenance, these Serbian women tread barefoot the rugged road to market. The burden usually falls on the woman in the Balkans; man takes a share, but a "comfortable" one when possible

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the Serbo-Croatian language, using the Cyrillic alphabet as in Serbia. The Mahomedans, however, have adopted many Turkish customs, and the bazaar at Serajevo or any other Bosnian town closely resembles in appearance the Turkish bazaars of the Near East. The wares sold are also Oriental in character. Only the language in which the trade is carried on proves that the country is ethnologically Slav.

The system of large landed properties everywhere encouraged by the Turks exists still in Bosnia and Herzegovina. This system is totally opposed to the ideas of the Serbs of Serbia, where the land is parcelled out among peasant proprietors. One of the first steps of the new government at Belgrade after the war in 1919 was to introduce measures to expropriate the Bosnian and Croatian landlords. This has naturally caused opposition on the part of the landowning class.

Conservatism in Customs and Costume

In no part of Europe, with the exception of Albania, does a more primitive state of society exist. The greater part of the region is shut off by high mountains from the outside world. The inhabitants live in narrow valleys, occupied with their flocks and herds and their few crops, as their ancestors have lived before them for centuries. Probably no important changes have been made in the habits of the people since the conversion to Islam. The Christians, for their part, follow the customs of a thousand years ago, save that among them may be seen traces of Mahomedan ceremonial. At some Christian churches, for instance, the worshippers bring praying mats, and it is common to see them prostrate themselves to the ground in the Mahomedan attitude of prayer.

The national costumes are very strictly adhered to. These vary according to religion and locality. There are therefore a bewildering number of different costumes to be seen at any

large market town. In general the men wear a white shirt, often embroidered, beneath a sleeveless jacket or waistcoat. The trousers are dark-coloured woollen homespun, tight up to the knees and extremely baggy above. This shape is designed to suit the custom of sitting on the heels.

Bosnian and Herzegovinan Fashions

"Opankes," pieces of untanned hide laced so as to form a kind of shoe, are worn on the feet. The lacing is usually carried up the calf of the leg by means of a stout strap. A brightly coloured sash or belt is worn in some districts, into which knife, tobacco box, flint and steel, and revolver may be tucked. The waistcoat is also often of a gay colour. In certain districts it is of scarlet cloth finely embroidered with gold braid. A short jacket or a long-tailed coat may be worn over the waistcoat.

The long coat is more affected in the districts of Herzegovina towards Montenegro, where it becomes universal. Here also knee breeches and white stockings take the place of the long trousers. A turban or fez is worn by the Mahomedans of Bosnia and by many of the Christians. The true Slav headgear consists of a small skull cap, of various shapes and patterns according to locality. In winter this is often replaced by a fur cap ("shubara").

Women Like Variegated Tulips Show

The women have such a variety of brightly-coloured costumes that no attempt can be made to describe them in detail. The Mahomedan women are strictly veiled and many of the Christian women wear veils as part of their dress. A prevailing style of costume is a short, sleeveless and richly embroidered jacket, similar to the men's waistcoat, worn over a loose white robe with wide sleeves.

The most elaborate embroidery is often reserved for the apron, which is very widely worn. Highly ornamented

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headdresses of various kinds indicate whether the women are married or single and from what district they are. A great amount of jewelry is worn, often in the form of silver coins, which sometimes form a complete breastplate.

Like the Serbs, the Bosnians and Herzegovinans cling to their primitive folklore and belief in spirits of the woods and rivers, fairies, wolf men and witches. The forest spirits are called "vilas." But although the Bosnian folk tales are coloured by Slav legend

and history they are not radically different from those of the Central European peoples. The artistic sense of the people seems to run in the direction of literature and music rather than towards the fine arts. Poetry and dancing make a strong appeal to them, and their old sagas are handed down from generation to generation by "guslari," who recite the stories at great length in verse, to the accompaniment of the "gusla," a musical instrument, in form like a mandoline, with one string made of horsehair.

Bosnia is an inland province lying to the west of Serbia. It is bounded on the north by Slavonia, from which it is separated by the river Save; on the north-west by Croatia; on the south and west by Dalmatia; and on the south and south-east by Herzegovina, Montenegro, and the sandak of Novi Pazar. The Dinaric Alps, a high limestone chain, separate Bosnia from Dalmatia, and branches of the same range divide Bosnia from Herzegovina and Montenegro.

Herzegovina, to the south of Bosnia, is a much smaller territory and is almost entirely mountainous. It is bounded on the south and west by Dalmatia, and on the east by Montenegro. A great part of Herzegovina is bleak, but there are fertile upland plains formed of the silt brought down in the winter floods. Maize and other cultivation is carried on, the villages being situated on the lower slopes of the surrounding mountains.



WHERE ARTISTIC FINGERS PLY THE NEEDLE

Bright local colour is supplied to the town of Ūsküb, or Skoplye, by the variegated costumes of its feminine world, and here is one example of a simple though elegant design embellished with elaborate and multi-hued embroidery

Photo, L. G. Popoff

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The largest river is the Narenta, which rises on the Montenegrin frontier and, after flowing north-west towards the borderland between Bosnia and Herzegovina, turns south-west and pierces the Dinaric Alps through the Narenta defile. In this defile, which forms one of the most remarkable sights in Europe, the Narenta flows with considerable speed between limestone cliffs some thousands of feet high.

In the more fertile districts the chief crop is maize. Sugar and tobacco are also grown, and in the more sheltered parts of Herzegovina Mediterranean fruits flourish, among them being figs, pomegranates, grapes, oranges, and lemons. Plums are exported from Bosnia in large quantities in a dried state. Pigs are reared, chiefly in the lower-lying districts of the north-east on the bank of the Save.

Industries have hitherto been of little importance, although the deposits of coal, iron, and other minerals, together with the water power available, indicate the possibility of great industrial development. Various arts and handicrafts are plied in Turkish fashion, and in the bazaars at Serajevo and other towns inlaid and metal ware may be seen in process of manufacture, together with carpets, rugs, embroidery, and leather work.

The population of Croatia and Slavonia is Slav, and speaks the Serbo-Croatian language. The Croats, however, use the Latin alphabet, so that although the spoken word is the same in Zagreb (Agram) and Belgrade, the Croats of Zagreb cannot necessarily read Serbian books or newspapers. Most Serbs, however, can read the Latin characters.

These two branches of the southern Slav family have always existed as separate political entities, and their different history has caused points of divergence in tradition and custom, some of which are important. The chief point of difference is religion. The Croats are Roman Catholics and



SEQUINED AND SILKEN FINERY

Picturesque in style and pleasing in colour is this variety of Macedonian costume photographed at Ūsküb, on which sequins, beads, buttons, and coins are set among coloured embroideries in lavish but artistic profusion

Photo, L. G. Popoff

the Serbs Greek Orthodox. Since in Serbia Church and State are very closely allied, this difference of religion has been in the past a stumbling block to political union.

With the growth of more liberal ideas, however, and the inclusion in Serbian



BEAUX AND BELLES DRESSED IN THE FANTASTIC GALA COSTUMES OF THEIR HAMLET IN WESTERN MACEDONIA

So strong is the influence of the West in the Balkan countries that during the last three decades many indigenous nationalities in the feminine world of fashion have been superseded by more simple and modern garments. The women of the middle and lower classes wear trousers skirted, and not a few of the old-time national costumes disappeared before the advance of Western modes. Nevertheless, in many remote districts the popular costume still holds its own, and, as with these natives of a small hamlet in the vicinity of Krumchev, may be seen in all its fantastic beauty and traditional originality.

Photo. L. G. Fyfe.



PEASANT MOTHER AND DAUGHTERS OF THE GOSTIVAN NEIGHBOURHOOD IN THEIR WORKDAY DRESS

Their every day dress is by no means elaborate, for hard work is their portion, and husbands and sons are best equipped for such exertions. These countryfolk lead a laborious, thrifty life and the women are good wives and affectionate mothers. The girls of the peasant households can usually find plenty of occupation at home, such as threshing the corn, tending the sheep and goats, spinning and weaving the flax and wool, and they dwell under the parental roof until they marry, which is generally when their father can attain a sufficiently large dowry to attract a suitable husband.

Photo, L. S. Papp



MACEDONIAN MARTHA AND MARY PLAYING THEIR RESPECTIVE PARTS

In Yugo-Slavia spinning, weaving, and other home manufactures are carried on chiefly during the winter months, when the female members of the peasant population have little or no outdoor work to claim their time. At Ochrida, a prominent town of Western Macedonia, situated on the lake of the same name, flourish many ancient industries, but none so favoured by the housewife as spinning

Photo, L. G. Popoff

territory of large Mahomedan and other non-Orthodox districts, it is unlikely that this question will present serious difficulties in the future, except in so far as the difference in religion causes different social customs and outlook. The difference of thirteen days in the calendars has now been abolished by the Serbian adoption of the Roman calendar.

Croatia has been less influenced by Turkish occupation than Bosnia and Serbia, and correspondingly more by Austro-Hungarian administration and Teutonic influences generally. Under the empire Croatia approximated in level of civilization to the agricultural districts of Central Europe. The educational and public health services, as well as road and rail communication,

were far in advance of anything in the Balkans. In Agram, or Zagreb, and the other towns there were facilities for education of which the naturally intelligent inhabitants took full advantage, while not ceasing to resent the anti-Slav character of the administration. Zagreb itself is a finely-built town with well-paved streets, broad boulevards, and imposing public buildings. It contains a university, a first-class library, a palatial opera house, and villa residences of a type recalling an Austrian or Swiss town.

The general level of education here is equal to that in a Central European city, and this fact is of importance in considering the future relations of Croatia and Serbia. The educated Croats, who, as in most countries,

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have a disproportionate influence over the ignorant peasantry, have an essentially European, as distinguished from a Balkan, outlook.

The Serbs, whose outlook is purely Balkan, by force of circumstances and their own patriotic ardour, have won for themselves the headship of the new state; and the centralisation of the government at Belgrade since the liberation has not failed to find Croatian critics. This inevitable clash of views forms one of the chief difficulties of the new kingdom.

In the eastern districts of Slavonia Serbs predominate. These are Orthodox and use the Cyrillic alphabet.

In spite of the differences in tradition and outlook above referred to, the influences making for union with the rest of Yugo-Slavia, both in Croatia and Slavonia, are far greater than the disruptive ones. In general, the habits

of the peasantry throughout Yugo-Slavia are very similar, and in temperament the same leading features are everywhere manifest.

Croatia and Slavonia formed, until the Great War, a joint kingdom attached to the kingdom of Hungary.

Croatia is mountainous, being traversed by the line of the Karst mountains, which border the Adriatic from Istria, through Croatia into Dalmatia. These mountains, which form parallel ranges, are dry and arid, but farther east, towards the Croatian capital of Zagreb, the country becomes more fertile, the higher regions being here well wooded and watered by the Save and its tributaries.

In Slavonia the mountains are of less height and a large part of the country consists of fen and marsh land along the banks of the great rivers. There are, however, in Slavonia,



MEMBERS OF THE SOUTHERN POPULACE OF NEW SERBIA

In Galitchnik, as in other villages of Western Macedonia, fragments and relics of old Macedonian lore are evident in the everyday life of the present generation, whose festivals are a curious fusion of ancient rites and permeated with strange cosmogonic myths. The women present a medley of homeliness and pretension, and though possessing little education are not without intelligence

Photo, L. G. Popoff



ONE OF THE MULTIFARIOUS NATIONAL COSTUMES OF MACEDONIA
 Turks, Greeks, Bulgarians, Serbs, Albanians, Vlachs, and Jews form the present polyglot population of the ancient monarchical territory of Macedonia, now comprised in the governments of Greece, Yugo-Slavia, and Bulgaria. The general traits of this variegated community are widely divergent—and the costumes alone, differing in most districts, include numberless distinctive styles

Photo, L. G. Popoff

especially in the northern and eastern districts, wide areas of high fertility. The climate of Croatia and Slavonia is subject to extremes of winter cold and summer heat.

As in Bosnia, the full mineral resources of Croatia have not yet been developed or possibly discovered. Agriculture is hampered by the arid and mountainous character of the western half of the kingdom and by the marshy nature of much of Slavonia. Nevertheless, it forms the occupation of the vast majority of the population. The crops are similar to those of Serbia and Bosnia, maize being the chief cereal. Among the other crops are flax, hemp,

tobacco, and plums. The vineyards are extensive, and silk is manufactured.

The wide plains of Slavonia favour the rearing of stock, and the horse-breeding industry is a flourishing one. Excellent furniture is made at Agram, and the abundant forests and variety of excellent timber should favour the growth of this and allied industries.

Dalmatia, the most beautiful province of the new Serbian kingdom, is distinguished from the rest by being almost purely maritime, and by its long subjection to Latin influences. Although the Dalmatians are Slavs and speak the Serbo-Croatian language in its purest form, the Italian influence



NEW SERBIA IN BECOMING WORKADAY COSTUME

Her dress, though of simpler style, with little of the heavy, elaborate embroidery that distinguishes the costume of many of her countrywomen, suits to perfection her serious, unobtrusive comeliness.



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is everywhere marked, especially in the larger towns. The long ascendancy of Venice explains the Venetian character of the architecture and the prevalence of Italian words in the vocabulary. The population is Roman Catholic, but the Slavonic liturgy is frequently used. In the towns there is a proportion of Italians calculated to be about three per cent. of the whole.

Dalmatia consists of a strip of coastland, running down the eastern shore of the Adriatic between Croatia and Montenegro. A string of islands, some of considerable size, lie close to the mainland and form numberless creeks and lagoons. The Dinaric Alps traverse the country from north to south and render it for the most part unfertile. In contrast, the number and excellence of the harbours and the wealth of fish, sponges, and coral in its waters favour the prosperity of Dalmatia as a maritime province.

The Slovenes, although still strongly Slav in sentiment, have been more subjected to Teutonic influences than any other part of the new southern Slav kingdom. They are Roman Catholic, and their dialect is mixed with many Germanic words. Their Slav patriotism is, however, unquestionable. They form a separate political party at Belgrade. Lying outside the Balkans proper, the Slovenes have discarded some of the more characteristic Balkan customs, although such of their tradition as reaches back to early days is purely Slav in character.

Slovenia is formed of the old Austrian province of Carniola, together with parts of Styria, Carinthia, and Istria. It lies to the north and west of Croatia. The country is extremely mountainous, and contains many remarkable natural features, such as caverns, grottoes, subterranean streams, mineral springs, waterfalls, and lakes.



LOWLY PEASANT DWELLING OF STONE AND TIMBER CONSTRUCTION

The peasant home of Western Macedonia varies with the character and mode of life of its occupants. In the highlands the small wooden houses are perched about the hillsides on high stone foundations, surmounted by thatched roofs. They are generally of very unpretentious aspect, the ground floor being used partly as a storehouse, partly as a shelter for the livestock during the cold months

Photo, L. G. Popoff



THE BRIDE AT THE SPRING: TIME-HONoured CUSTOM OBSERVED BY A WEDDING-PARTY IN A MACEDONIAN VILLAGE
 On the Christian of Western Macedonia a large majority belongs to the Eastern Orthodox Church and owns allegiance to the Greek Patriarchate. But among the various customs the Church festivals are intermixed with old pagan beliefs and customs. In the matter of marriage ritual tradition plays an important part; one quaint observance being the accompanying of the bride to a neighbouring well or spring, where she performs the ancient ceremony of populating the milk of the spring by dripping a milk into it. This done, the young wife draws some water which she carries home and poses a libation of the liquid over the hands of her husband.

Photo. L. G. Poph

Serbia

III. The Story of the New Balkan State

By Anthony Dell

Author of "Serbia To-day and To-morrow," etc.

THE countries united in the kingdom of the Serbs, Croats, and Slovenes by the Constitution of 1921 have had no common national history. The ideal of southern Slav unity arose from the knowledge of common racial inheritance, and although at various times since the southern Slavs invaded Europe one or another branch of the race has obtained temporary sway over other branches under some powerful leader, there has never been any permanent national unity.

The southern Slavs are believed to have come originally from the district in south-west Russia east of the Carpathians. They penetrated the Balkans from the east during the sixth and seventh centuries, and had become a menace to the Byzantine Empire in the days of Justinian. Their penetration was not a military invasion, but rather the encroachment of tribal hordes seeking pastures for their flocks and herds and sites for their scattered village settlements.

Rise of the Medieval Empire

In 627 the Slavs, dominated by the barbarian Avars, laid siege to Byzantium. They were defeated by the Emperor Heraclius, but continued to occupy Roman territory until, by the middle of the seventh century, they were in possession of practically all the lands which the southern Slavs inhabit to-day. They had by this time acknowledged Byzantine suzerainty. The invaders gradually split up into various groups corresponding roughly to the modern branches of the southern Slav family.

The history of Serbia proper falls into three periods. First came the rise of the medieval empire, then the long subjection to Ottoman rule, and, thirdly, the struggle for national independence in the nineteenth century. By the end of the tenth century the nucleus of the Serbian kingdom had been formed in the mountainous district of Novi Pazar, with the capital at Rashka, and an expansion followed westwards in the direction of Montenegro (q.v.); and southwards to Ipek, Prisrend, and Skoplye (Üsküb).

Christianity was introduced in the ninth century, largely through the influence of two monks, Cyril (Constantine) and Methodius, who composed the Slavonic alphabet still in use in Serbia and known as "Cyrillic."

Towards the end of the twelfth century Stephen Nemanya, Grand Zhupan of Rashka, laid the foundation of the medieval Serbian empire. In alliance with the Hungarians he reduced the fortresses of Nish and Belgrade, and subsequently overran the whole of Zeta (Montenegro) as far as Cattaro. By a treaty between Nemanya and the Byzantine emperor in 1190 Serbian territory was extended as far as Kragujevatz and Leskovatz. Nemanya abdicated in 1196, and retired as a monk to Mount Athos, whither his youngest son, Sava, had preceded him.

Increase of Material Wealth

Stephen, the second son, who succeeded as Zhupan, was crowned king by the Pope's legate in 1217, but through the influence of S. Sava, Serbia returned to the Orthodox Church and Stephen was crowned again at Uzhitze, in accordance with Greek rites, by S. Sava, who had been appointed the first Serbian archbishop.

Under Urosh II. (1282-1321), of the same dynasty, Serbian power was considerably developed. Belgrade and the district south of the Save had by now been granted to Serbia by Hungary. Urosh carried out successful campaigns against the Greek emperor, capturing Skoplye (Üsküb), which henceforth became the capital of Serbia. The economic resources of Serbia, both mineral and agricultural, were being extensively exploited at this time, and with increasing material wealth there was a development of art (particularly church architecture) and literature.

Serbian Power at its Zenith

At the death of Urosh II. a dual kingship was established, the two sovereigns being Urosh III., son of the late king, and his own son, Stephen Dushan (1322). The seizure of Prilep led to a war with the Greeks and their allies, the Bulgars, and in 1330 the Bulgars were totally routed at Kustendil, the Tsar Michael being killed. An attempt by Urosh to depose Dushan led to his own deposition and death, and Dushan became sole king in September, 1331.

The reign of Stephen Dushan (or Dushan the Great) marks the summit of the power of the medieval Serbian kingdom. Dushan, one of the foremost soldiers and statesmen

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of his time, reduced practically the whole of the Balkans in successive campaigns, including Bosnia, Albania, Macedonia, and northern Greece. His influence extended from Ragusa in the west to Bulgaria in the east. Venice was his constant ally, and the Holy Roman Emperor addressed him as an equal.

Stephen Dushan's Glorious Reign

Dushan was crowned Tsar of the Serbs and Greeks on Easter Sunday, 1346, by the Patriarchs of Serbia and Bulgaria. He contemplated opposing the Turkish advance, now becoming menacing, by a Christian league, of which he was to be the head under the aegis of the Pope. He received only verbal encouragement at Rome, however, and proceeded to move against the Turks on his own account. His plan was first to occupy Constantinople, already in danger from Turkish attack.

In leading his armies towards this objective Dushan fell ill and died in 1355. His death removed the chief obstacle to the advance of the Turks in Europe, and was felt at the time throughout Europe to be a blow to Christendom. The military conquests of Dushan's reign coincided with a period of great material prosperity in Serbia. The magnificence of his court was famous. His statesmanship is evidenced by his legal code (*Zakonik*), published in 1349, which shows that at this time Serbia was comparatively advanced in civilization.

After the death of Dushan the Serbian empire split up among several semi-independent rulers, among whom the most important were Vukashin, King of Prilep; Lazar, Knez of Rudnik; and Tsar Urosh, the son of Dushan. After the seizure of Adrianople by the Turks the three Serbian leaders entered into an alliance with the Bulgarians and Hungarians and met the Turkish army on the banks of the River Maritza near Adrianople (1371). The Serbs were completely defeated, and Vukashin was drowned.

Independence Lost at Kossovo

The Turks then conquered the whole of Eastern Macedonia, and gradually subdued the Serbian princes west of the Vardar. One of the most famous of these vassal princes was Marko Kraljevitch, King of Prilep and son of Vukashin. He is the hero of many Serbian legends. About 1382 Nish fell into the hands of the Turks. Lazar remained the most powerful leader of the Serbs, and in 1387 he defeated a Turkish army at Plotchnik.

Two years later, however, on June 15, 1389, the Serbian and allied armies under Lazar were totally defeated on the Plain of Kossovo. Lazar and Sultan Murad

were both killed, the latter (according to Serbian legends) being murdered in his tent before the battle by Milosh Obilitch. The battle of Kossovo practically closed the period of Serbian medieval independence.

Montenegro successfully resisted the Turkish attacks, but all Serbia proper, together with Bosnia and Herzegovina, fell. The last independent Serbian ruler was George Brankovitch, who fortified himself at Smederevo (Semendria), at the mouth of the Morava, on the Danube. The fortress held out till 1459, Brankovitch having died the previous year. The Belgrade district had been previously ceded to Hungary.

The period of Turkish rule in Serbia lasted from the fifteenth to the nineteenth centuries, and contains few outstanding historical events. The development of Serbia as a nation was in a state of complete suspension, although several causes combined to keep alive the spirit of independence. The continued independence of Montenegro was an example to Serbia, and afforded an asylum for her insurgents.

From Irritation to Insurrection

Economic and religious factors intensified Serbian irritation against the conquerors. The Serbian nobles and landowners had been largely replaced by Ottoman lords, while the Serb peasantry remained Orthodox Christians. The repeated risings which took place were, therefore, those of a discontented peasantry against alien overlords. These risings were carried out sometimes in alliance with Austria and Hungary, and sometimes on a smaller scale in league with the roving bands of outlaws (*haiduks*) who maintained their independence among the wilder and least accessible regions of Serbia, carrying on guerrilla warfare against the Turks.

There were occasional migrations of Serbs during this period across the Save to Slavonia and south Hungary. One of the most important was carried out under the aegis of the Serbian Patriarch Arsem III. towards the end of the seventeenth century. Between 1718 and 1739 Belgrade and portions of northern Serbia were in the hands of Austria, but in the latter year Austria was forced back beyond the Danube.

The Turks interfered comparatively little with local institutions in Serbia, and allowed freedom of worship. Serbs served as Christians in the Turkish armies, although levies were also made from time to time for janissaries—that is, Serbian children were taken to be reared as Mahomedans for the Turkish janissary corps.

The first national insurrection against the Turks began under Karageorge in

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1804. Karageorge (Black George) was a pig-dealer who had served in the Austrian army and understood both regular and guerrilla warfare. Serbia contained a large number of men accustomed to arms at this time, as corps of Serbian volunteers had twice been enrolled by the Pashā of Belgrade, to subdue revolting janissaries. The janissaries had by this time become a menace to the Sultan as well as a terror to the Serbs. Between 1804 and 1807 Karageorge and his bands defeated several Turkish forces sent against them and captured Belgrade, Shabatz, and Uzhitze. In 1809, however, the Serbians were severely defeated near Nish. The Turks built a tower with the skulls of the slain Serbians, which is still shown to the traveller. In 1813 the Turks finally reconquered Serbia, Karageorge escaping to Austrian territory.

Another successful rising in 1815 was led by Milosh Obrenovitch, who, in 1817, became Prince of the Serbs. In the same year Karageorge returned from Austria and was murdered, probably with the connivance of Milosh. This began the long feud between the rival royal houses

of Karageorgevitch and Obrenovitch. In 1830, after the peace of Adrianople, the Sultan granted local autonomy to Serbia under Milosh as hereditary prince. Turkish garrisons still occupied the fortresses, and tribute was paid. The arbitrary rule of Milosh, though marked by considerable reforms, led to his enforced abdication in 1839. His encouragement of peasant proprietors with small holdings has had most important effects on Serbian history, and is largely responsible for the chief economic and social characteristic of the country to-day. Serbia remains a nation of peasant smallholders without large landowners.

Milosh's son Michael (Mihylo) reigned till 1842, when he was expelled, and Alexander, a son of Karageorge, was elected by the Skupshtina, the national assembly. Alexander was, in turn, expelled in 1859, and the old prince Milosh recalled. Milosh died the following year, and was again succeeded by his son Michael, whose reign of eight years was marked by enlightened reforms. He enhanced the power of the popular Skupshtina at the expense of the Senate. In



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1867, with the support of France and Russia, he obtained the withdrawal of all the Turkish garrisons from the Serbian fortresses. In 1868 Michael was assassinated at Topchider and was succeeded by his son Milan.

The rising in Bulgaria led to war by Serbia and Montenegro on Turkey in 1876. Serbia was at first unsuccessful, and Belgrade was only saved by an armistice imposed on the Porte by Russia in October. In the following year, during the Russo-Turkish hostilities, Milan again declared war on Turkey, captured Nish, and expelled the Turks from Kossovo. By the treaty with Berlin Serbian independence was recognized, and she received new territory in the south from Nish to Vranja.

End of the Obrenovitch Dynasty

Milan assumed the title of king in 1882. His despotism and personal vices made him unpopular, and his abortive attack on Bulgaria in 1885, at the instigation of Austria, intensified the feeling against him. Dislike of foreign influence over its rulers is very marked in Serbia, and it should be noted that the reigning dynasty comes of Serbian peasant stock.

After suddenly presenting the country with a Constitution, Milan abdicated in 1889 in favour of his son Alexander, a minor. Alexander proved himself as despotic as his father, and his marriage in 1900 with a widow, Draga Mashin, of notorious character, enraged the country against him. The introduction of a new Constitution did nothing to alleviate this, and in June, 1903, Alexander and Draga were murdered in the palace at Belgrade by a band of military officers. Peter Karageorgevitch was called to the throne.

The following years were marked by the hostility of Austria, who put a ban on Serbian pigs in 1905, and in 1908, by the annexation of Bosnia and Herzegovina, brought the two countries to the verge of war. The outcome was the Balkan League between Serbia, Montenegro, Bulgaria, and Greece, directed as much against Austria as Turkey.

First and Second Balkan Wars

In 1912 the misgovernment of Macedonia by the Turks finally led to war between them and the Balkan League. In a few weeks the Turkish forces were entirely broken, and the whole of their European territory, as far as Adrianople, lost. The victory was marred by a quarrel over the spoils between Serbia and Bulgaria, leading to war between the former allies in the summer of 1913. The Serbians were again victorious, and by the treaty of Bukarest received virtually the whole of Macedonia, the Serbian

territory extending nearly as far as Salonica (Greek), in the south, and westwards as far as Prilep, Monastir, and Ochrida. The sanjak of Novi Pazar was divided between Serbia and Montenegro.

By the Balkan War Serbia was almost doubled in size and recovered Üsküb, the ancient capital of Serbia, together with the whole district known as Old Serbia, including the plain of Kossovo.

The aggrandisement of Serbia during the Balkan War made her the focus of Yugo-Slav aspirations, and brought upon her the redoubled enmity of Austria. The assassination of the Austrian Crown Prince, Francis Ferdinand, at Serajevo, on June 28, 1914, gave Austria an opportunity of accusing Serbia of complicity and of declaring war upon her. In this devastating war Serbia's armies again showed the élan and hardihood for which the Serbian soldier is noted. The Austrians twice invaded the country and were twice repulsed, the second time with enormous loss.

The entry of Bulgaria into the war, and the dispatch of a German force under Mackensen to direct the final attack, led to the disaster in the autumn of 1915, when the whole country was rapidly overrun from three sides at once.

Establishment of the Triune Kingdom

Part of the army, together with the king and the government, escaped to Albania, and retreated through the mountains to the coast, where the survivors were received by the Allies and transported to Corfu. In three months the remnants of the army had been reorganized and occupied part of the Allied line in Macedonia. The triumphal onslaught on the Bulgarians and Austrians in 1918 was very largely due to the Serbian troops, and is said to have been planned by Voyvoda Mishitch, their brilliant field-marshal.

By the Pact of Corfu, signed during the war, Serbs, Croats, and Slovenes agreed to unite in a Triune Kingdom under King Peter. The defeat of Austria enabled this project to be carried out, and the Yugo-Slav agreement with Italy in 1921 gave to the new kingdom Dalmatia and most of its islands. Montenegro also declared its adhesion to the Serbian Kingdom. A Constituent Assembly ratified the Constitution in 1921.

King Peter died in August, 1921, and was succeeded by his second son, Alexander, who had for some years acted as Regent.

Bosnia and Herzegovina have only had short periods of independence. They appear to have been subject in turn to Croatia, Hungary, and the eastern

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emperor, finally falling under Turkish rule.

Risings against Turkish misgovernment marked the first half of the nineteenth century, and the Christian revolt of 1875 was followed by the Austro-Hungarian occupation of 1878. Annexation to Austria was declared in 1908. The Austrian occupation was violently opposed, and Yugo-Slav agitation was active in the country till 1914. It was at Serajevo, the capital of Bosnia, that the Austrian Crown Prince Ferdinand was murdered.

The Turks arrived in Croatia in the sixteenth century and occupied the country until 1718, when, by the Treaty of Passarowitz, the emperor regained most of the territory. There was no conversion to Mahomedanism under Turkish rule, as in Bosnia. The Croats remained Roman Catholic, and Western rather than Eastern in civilization.

Dalmatia, throughout its history, has been divided into isolated harbour towns, where Latin civilization has been predominant, and the country districts, where the Slav element has been important since the seventh century. The towns have been Roman Catholic, and the country districts Orthodox. Venice and Hungary competed for mastery in the Dalmatian towns for several centuries, the local population being divided in its allegiance, some helping one and some the other.

Slovenia, the third and most northerly division of the new kingdom, includes Carniola and parts of Carinthia, Styria, and Istria. It is historically interesting as being the first to obtain independence after the Slav invasions of the seventh century. It was conquered by Charlemagne and remained under Austrian influence till 1918, though the Slav language and habits persisted.

KINGDOM OF THE SERBS, CROATS, AND SLOVENES: FACTS AND FIGURES

The Country

Includes the former kingdom of Serbia and Montenegro and large portions of what was Austro-Hungarian territory, and some small concessions from Bulgaria. The states of Bosnia and Herzegovina are comprised within the territory of this kingdom, as are Croatia-Slavonia, Dalmatia, the Backa and the Banat districts and Slovenia, the name given to those parts of Carniola, Styria, and Carinthia peopled by Slovenes. Dinaric Alps and subsidiary ranges divide Montenegro and Herzegovina from Bosnia and are cleft by the gorge of the Narenta river. Large forests cover part of country. Main rivers are the Danube, Save, Morava, and Narenta. Total population of kingdom totals about 12,017,000, inhabiting an area of some 6,000 square miles.

Government and Constitution

Under the Constitution of June 28, 1921, provision is made for a single chamber of over three hundred members, called the National Assembly. It is summoned and dissolved by the king, who is bound to uphold constitution. There is a Prime Minister, and a Cabinet of fifteen ministers. There is also a Constituent Assembly.

Defence

Service in army is compulsory between ages of twenty-one and forty-five. Total forces in peace time, about 127,000 officers and men. Navy consists of some four monitors on the Danube, and twelve torpedo-boats for police purposes.

Commerce and Industries

Agriculture the main occupation of inhabitants. Apples, plums, pears, olives, vines, and tobacco are grown, and many are employed in the culture of silk. In 1922 the country had more than 5,000,000 head of cattle, and 7,000,000 sheep. There are large, but mainly undeveloped, tracts of forest containing fir, beech, and oak. Mineral

deposits include iron, coal, gold, copper ore, and antimony. Among principal industries are distilling and brewing, tanning, and iron working, and there is an old-established carpet weaving industry. In 1921 imports, of which the chief were agricultural products, chemicals, animal products, and machinery, totalled 4,122,097,642 dinars. Exports for same year totalled 2,460,737,562 dinars, and included corn, maize, prunes, cattle, and timber. Standard coin the silver dinar, nominally worth one French franc.

Communications

Total railway mileage about 5,700, mainly state owned. Roads aggregate about 3,500 miles, and are largely in an indifferent state. There is a navigation syndicate controlling the rivers Danube and Save, the total length of navigable waterway being about 1,700 miles. There are over 11,000 miles of telegraph, and more than 16,000 miles of telephone line. Post offices number about 3,700.

Religion and Education

About 47 per cent. of population belong to Greek Orthodox Church, 39 per cent. are Roman Catholics, 2 per cent. Protestants, and 11 per cent. Mahomedans. There are two Roman Catholic Bishops, and Serbian Orthodox Church is under a synod of bishops, and all ecclesiastical officials are controlled by a Minister of Public Worship. There is complete freedom of conscience. Primary education free and compulsory under Ministry of Education. There are about 6,000 elementary schools, with about 800,000 pupils and a staff of 12,700. There are veterinary, law, and engineering schools and universities at Belgrade, Laibach, and Agram.

Chief Towns

Belgrade, capital (estimated population, 120,000), Agram (80,000), Laibach (60,000), Serajevo (50,000), Novi Sad (40,000), Nish (25,000), Kragujevatz (18,000), Sabac (11,500).



PHRAPATOON'S IMMENSE PAGODA ASPIRING TO THE SKIES

Lying west of the Menam river, not far from Bangkok, Phrapatoo is an important educational centre, with military and agricultural schools. Its distinguishing asset is its huge pagoda, the largest in Siam, much resorted to by pilgrims, especially on the first and eighth days of the waxing and the first and eighth days of the waning moon, when it is always thronged with worshippers.

Photo, W. A. Graham

Siam

I. A Far Eastern Land of Peace & Progress

By W. A. Graham

Author of "Siam: A Handbook"

SIAM is one of the few tropical countries in the world now in a complete state of independence, and is the only country that combines a considerable degree of modern civilization with the rule of an untrammelled Oriental despot.

About 95 per cent. of the nation consists of a primitive peasantry entirely devoted to agricultural pursuits, with an infusion of Chinese merchants, tradesmen, and artisans. The remainder includes the sovereign and his court, the uncles, brothers, cousins and nephews of the king, with their households, the ministers of state, and their functionaries, great and small, engaged in the administration.

Siam contains about nine and a quarter million inhabitants. Outwardly the people are all very much alike, about 90 per cent. being Buddhists, while the features, complexion, stature and other characteristics of the Mongoloid type are common to all.

Actually, however, the nation is far from homogeneous. The great central plain, the wealthiest part, is occupied by the Siamese proper, who call

themselves "Thai," in number about four millions, a race evolved from a fusion of the two great and quite distinct families of Mongoloid stock, the Lao-Tai and Môn-Annam.

Eastern and Northern Siam are inhabited by people of unmixed Lao-Tai stock, cousins of the Siamese, to whom their relationship appears in the approximation of the languages and customs and in the appearance of the two peoples. These the Siamese call Lao, but for all purposes of official administration they now class them with themselves as Thai. The Lao in Siam number about three and a half

millions. In addition to the above there is a population, chiefly confined to the mountain ranges, of the Môn-Annam clans, the largest of which are the Ka and Lawa, or hill tribes remotely connected with the Burmese race, and of communities of Shan, Karen, Khmers, Annamese, and Malays. Lastly there is the population of Bangkok, the capital; a city of shopkeepers, merchants, and officials, the first two categories almost entirely pure Chinese and the last Siamese,



CHIEF ABBOT OF SIAM

In consideration of the fact that they have passed the nine grades of proficiency, Siamese abbots are called Maha, or great. This particular dignitary is, besides, a king's uncle

Photo, W. A. Graham



SIAMESE VILLAGERS AND A GRASS-ROOFED VILLAGE DWELLING

Most Siamese houses up-country stand on or near a river bank. When a young man marries he builds his home gradually. First of all a structure like this is made of teak if he be well-to-do, otherwise of bamboo with a grass roof. As time goes on, and the family increases, similar structures are added so as to form three sides of a square

Photo, Charles J. Charbot

with a crossing of Chinese blood. The features of the Siamese are strongly Mongoloid. A wide, flat head, a prognathous jaw, a flat, broad nose, long and slightly oblique eyes, large ears, and high cheek bones, are usual physical characteristics. The physique of the countryman is naturally sturdy and well developed, and that of the townsman has been immensely improved by the physical exercises and athletic games ordained by King Rama VI. for all schoolboys and youths, and by compulsory army service.

The complexion of the Siamese is brown, and varies much with individuals, passing from the nearly white of high-bred women through infinite gradations to the deep chocolate colour of the sunburnt peasant. Black hair and brown eyes are universal, and

facial and body hair is more or less absent. The average height for men is about five feet two inches, and for women about four feet ten inches.

At one time both sexes of all classes wore the hair short and stiffly upright, and the teeth, partly from chewing betel and partly from intentional dyeing, were usually deep black. At the beginning of his reign, in 1910, King Rama VI. allowed it to be known that stubbly hair and black teeth were not by him considered obligatory.

Thereupon young men began to wear their hair in European fashion, while young women grew their long and learnt to "do" it in various attractive ways. At the same time the colouring of the teeth was given up, and the use of cheap imported cigarettes, capturing the fancy of the

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younger generation, ousted betel-chewing from its former pride of place.

The principal garment of the Siamese, both male and female, is a cloth about two and a half feet wide and seven feet long, the middle part of which is passed round the body, which it covers from the waist to the knees, and hitched in front so that the two ends hang down before. These ends being twisted together into a rope are passed backwards between the legs, drawn up and tucked into the waist at the middle of the back. The garment is called "panoong," may be of cotton or silk, and is of all sorts of patterns, an ancient custom prescribing a distinctive colour for each day of the week.

In addition to the panoong, the rustic man wears either nothing at all or a short loose jacket, while his

women-folk wear a narrow scarf, called "pa-hom," wound round the bust, or a tight-sleeved and closely buttoned jacket. The men of the upper class wear white drill or tussore silk coats of European cut over a muslin shirt, Homburg hats, cotton stockings, and pipe-clayed shoes, which, with the panoong, make an effective costume; but uniforms on European models having been introduced for civil as well as military officers, the panoong has given place to trousers for occasions of ceremony.

The ladies of the upper class wear blouses, silk stockings, and high-heeled shoes, and a few of them have taken to skirts, either European or similar to those worn by their Lao cousins of the north, in place of the panoong. Small children wear no clothes at



BRILLIANT DIGNITY OF THE CORONATION CEREMONY IN SIAM

In front of a beautifully designed pavilion sits the King. On both sides are attendants who bend the knee while they hold the canopy-shaped but gorgeously decorated warshades, a feature of all Siamese ceremonies. In front of his Majesty is a table bearing the consecrated waters. Drinking and pouring water over the person play a large part in religious rites, and are often Brahman in origin.



SELECTING A BULL FROM A CAPTURED HERD OF WILD ELEPHANTS IN THE ROYAL KEDDAH AT AYUTTHIA.
 All wild elephants in Siam are held to be royal property, and those which live in the prisons are specially reserved for the processing of the royal stables. Periodically a herd is driven slowly toward Ayutthia, where forty tables made of bamboo. The animals are herded into the enclosure or paddock on the first day of the show. During the second, men on trained elephants and carrying ropes continue to those certain bulls by the log. Hags crowd around, and the king comes in person to watch the proceedings, which form the chief royal diversion.

Photo. O. A. Fry

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all except on state occasions. Jewelry of artistic design is much worn by women and children. The heads of babies and small children are usually shaved bare except for a small spot in the middle of the crown on which the hair is allowed to grow long.

It is only a few years since Siam began to emerge from the traditional social conditions of Oriental despotism, and the national character still bears signs of the influence of such conditions. These appear in the subserviency shown to all acknowledged superiors and the equally pronounced arrogance indulged in at the expense of inferiors.

Towards their equals the Siamese are light-hearted, open and frank, hospitable, peace-loving, and usually humane. Family ties are very close, and love of children is strongly developed. The national character is easily influenced either for good

or evil. Many of the commoner failings are due to an inordinate vanity.

The Siamese have no commercial aptitude. Naturally, therefore, the business of the country is almost entirely in the hands of foreigners. The peasant has few wants, and no incentive to undertake more than the two or three months' labour that suffices for the raising of his yearly rice crop. The townsman differs from his country cousin only in having more wants, to satisfy which he will engage in the lighter forms of work, but to as small an extent as possible. The typical peasant's house is a wooden structure



"IT IS ALWAYS SAFE TO LEARN"

Arrayed in academic robes, the Minister of Public Instruction points to printed books, whose introduction into Siam has revolutionised education there. The system now includes primary, secondary, and departmental schools, and the admirable Chulalongkorn University at Bangkok

Photo, W. A. Graham

on long posts standing on the bank of a river or creek. It consists of one, two, or three oblong buildings opening on to a wooden platform from which a flight of steps descends to the ground or into the water. Each oblong consists of one or more rooms opening into a narrow veranda which skirts the platform. The kitchen occupies a small back room whence refuse is discharged through the interstices of the floor. Building material varies from the flimsiest bamboo matting and thatch to solid teak and tiles. Nowadays corrugated iron is freely used. Bangkok—with its royal palaces, its



CONVEYING THE GOLDEN LION CONTAINING A ROYAL CORPSE FROM A STATE BARGE TO THE PYRE
 When some men were near the shore, the corpse was placed in a coffin and placed in a coffin. The coffin is
 a matter of days. First the body is brought to the place of burning. Next it is placed in the pyre; the whole is ignited, and the ashes are blown off with a single free-trunk. The same
 matter is. The state barges of state are some one hundred and sixty feet long and seven feet high, their keels being dug out of a single free-trunk. The same
 with their long. Puddles keep them to the bottom of a stream upon a platform in the town

Photo, Charles J. G. G. G.



WHITE-CLAD PALACE LADIES PRECEDE THEIR MISTRESS ON HER PROGRESS TO THE FUNERAL PYRE

Funeral dressmakers are elaborate and immediately protected in Siam. So much so that, where members of the royal family are concerned, the ultimate cremation of the corpse may be delayed for as long as several years after death. While is the mourning colour is the colour, and a touching note of simple grace was inspired by the provision that excepted the remains of the queen-mother to the funeral pyre in 1920 for the company of palace ladies in snowy gowns mingling with Hindu clergies before them. They were followed by hospital nurses in white and caps of equally dazzling whiteness.

Photo. W. A. Gordon



UNIFORMS RICH AND RARE AND ELABORATE CEREMONIAL AT THE ROYAL PALACE AT BANGKOK.

Some of the guests were seated in their limousines in the royal promenade and dignity. Naturally every subject, but his people also were at the disposal of the monarch, who was the brilliant and dapper head of a formalist and aristocratic society. Though the more modest monarchs, who in their youth had of the education and story of other times, have done away with much of the ceremonial, and particularly the minute of the complete prostration, great being still observed their royal court and their coming in.

(Photo, Charles J. Gledhill)

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handsome public offices, clubs, business houses, foreign legations, busy streets served by electric trams and lighting, and, down-river, its rice-mills, saw-mills, wharves, and warehouses, mingling with innumerable and very beautiful Buddhist temples and monasteries; and with, at its riversides, its serried rows of floating houses and quaint, ramshackle dwellings on posts—is a most interesting city.

The floating houses are a peculiar feature. These are usually of teak covered with Nipah thatch. One or two high-pitched roofs cover a floor some forty feet square resting upon floating pontoons. The space is divided into front and back room, with a small kitchen behind and a veranda in front. The house is moored near the shore facing outwards, and is approachable from the water.

Amphibious Life of the Siamese

The people being mostly riparian dwellers, it follows that they are expert watermen. Excepting in the mountainous districts, the rivers and creeks are the principal highways, and much of the out-of-door life of the people is passed on the water. Children can usually swim almost as soon as they can walk. The women go in boats to markets that are held on the water; the monks go their alms-seeking rounds in canoes; pedlars of food and other goods paddle themselves and their wares from house to house; and, in spite of the railways, seven-tenths of the merchandise of the country is conveyed in boats from the places of production to those of sale.

Many people live either altogether or for a part of the year in boats, varying in size with the means of the owners, and in shape with the locality where they are built. The waters of the Menam river at Bangkok are usually alive with steam and motor launches used by the well-to-do for business or pleasure, while passenger launches, called by courtesy "mail boats," ply

daily on the main rivers and canals. The principal domestic customs of the various races have much resemblance, are mostly of common origin, and are more or less connected with religion in one or other of its various aspects.

Happy Days of Early Childhood

A Siamese child is born in a room from which all evil influences have been carefully removed by incantation and prayer, such medical assistance as may be considered necessary being provided by a wise-woman, who notes all particulars of the birth and directs the heat-cure to which the mother, in accordance with the general practice of Further India, is subjected.

As soon as convenient a soothsayer is called in, and in the presence of an assembly of relatives, the horoscope of the child is drawn and an appropriate name selected. At the age of about two years the child is finally weaned, being by that time able to run about, to talk, and to take an intelligent interest in the life surrounding it.

From then until the age of five or so the child lives free and naked, the spoilt darling of the family, acquiring much fairy lore, many superstitions, and probably a knowledge of the alphabet. At the age of about six the regular use of clothing is adopted, whereupon school life begins.

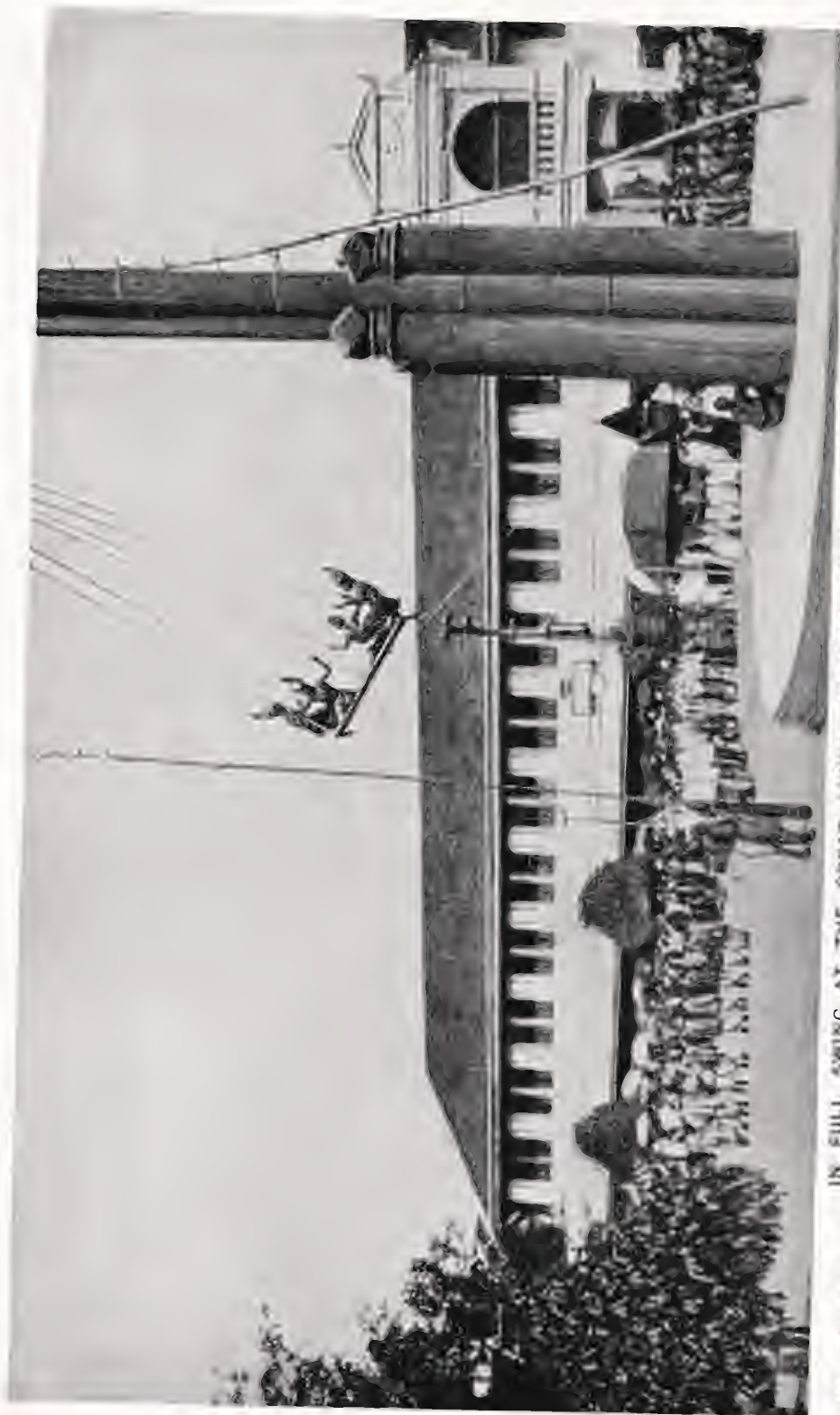
Religion and Ritual in Education

Under a modern Compulsory Education Act the peasant child faintly pursues knowledge in the village monastery or at a secular school, until released to the avocations of husbandry at the age of fourteen or thereabouts. The town boy, intended for non-agricultural pursuits, will continue his education through school and university until fitted for the profession or calling it is his lot to follow. Though schools for girls exist, female education in Siam can hardly be said to have begun. Chinese voluntary schools for boys and girls, with complete Chinese



NOBLEMAN REPRESENTATIVE OF THE DEITY PRESIDING OVER AGRICULTURE ON HIS WAY TO THE SWING FESTIVAL
 As a mark of gratitude for the harvest, and to ensure future prosperity for the husbandman, there is held at Bangkok, between the latter days of December and the middle of January, the various and venerable Swing Festival. The ceremonies are conducted by Brahmins, and the first consists of parading through the streets a human representative of the god of the lower heavens. This personage is a member of the nobility chosen by the king, and is not twice elected. He takes his seat on a throne, and is accompanied by a retinue of Brahmin priests and is attended at the ceremony due to his temporary godship.

Photo. Getty Alford



IN FULL SWING AT THE GREAT ANNUAL HARVEST CELEBRATIONS AT BANGKOK

When the deity of the god has taken up his prescribed position, four men are hoisted to the seat of the deity. This incenses are lost to view, and is suspended with its greatest length at right angles to the crowd. By its rattling ropes, at a height of about fifteen feet from the ground. A rope is attached to it is pulled by men below, and one at the incense burner, in full view, while in his mouth a small bag of money at the end of a pole. This is repeated twice, and the crowd anxiously waits for, according to their custom, bringing money and harvests for the rest of the year.

Photo, Greg Marshall



SIAMESE CATTLE-THIEF UNDER THE YOKE

Serious crime is not very prevalent among the Siamese, who as a whole are a peaceable race amenable to authority. Justice, too, is well administered under the Ministry of Justice organized in 1901. On his way to jail after conviction for cattle-stealing, this prisoner is wearing a bamboo yoke to prevent him jumping into the woods and so escaping his escort.



WIFE OF A PETTY OFFICIAL WITH HER DARKER-SKINNED SERVANT

In Siam there is a special class, made of women occupy official positions, called Mon. They are of Irtang stock, and descended in many cases from captives of war taken from the old Pegu kingdom in Burma. Mon women may be recognized by a little fringe around their foreheads, the Siamese ladies seldom indulging in long hair. The one-piece garment slung between the legs is called a "panlong."

Photo, Charles J. Casper



MINISTRANTS TO THE ORIENTAL HABIT OF MASTICATION: SIAMESE WOMEN SELLING BETEL-NUT

As among most Oriental peoples, betel-chewing is an almost universal practice of the Siamese. It consists in really the seed of the betel of the areca palm, boiled, sliced, and dried in the sun. Small pieces are wrapped in a little betel-leaf, and slowly chewed, constituting a flow of bright red saliva which gradually turns the teeth black. Within recent years the younger generation of Siamese have shown a tendency to abandon betel-chewing in favor of smoking cheap imported cigarettes.

Photo N. A. 574

SIAM & THE SIAMESE

curriculum, are a new feature in Bangkok. Custom decrees that, between the ages of ten and thirteen, children should undergo the ceremony of head-shaving (known as topknot cutting) as a formal proclamation of adolescence. This ceremony, observed among the royal family and higher class with much extravagant ritual, seems to be falling gradually into disuse with the general public.

Due observance of the Buddhist faith entails for every male a period of existence as a monk, which may be lifelong or for two or three days only, but should in no case be altogether eschewed. The usual term of seclusion is about three months, and the entry upon this period is marked by elaborate celebrations at which the hero of the moment appears, surrounded by worldly grandeur and delights which he discards at the appropriate moment in imitation of the great renunciation of the Buddha. These rites should properly be accomplished at an early age, but are frequently postponed until comparatively late in life.

Ceremonies Attending Marriage

A Siamese man at the age of nineteen or twenty and a girl at fifteen or so have reached full marriageable age. Marriages may be of convenience or of affection, and in fact are usually a combination of the two kinds. According to the means of the parties and their relatives, the ceremonial accompanying a marriage may be elaborate or practically absent. The matter is first and foremost a civil contract, the religious aspect, though recognized, being considered scarcely material.

A marriage celebration is held at the house of the bride's father in the presence of relatives and friends of both parties. It consists of the counting of the "Thun" (pron. Toon) or housekeeping capital, the presentation of a betel-nut outfit and joint partaking therefrom by the principals, the binding of the pair with a sacred cord and the

pouring of holy water over them by the guests, and concludes with a formal introduction of the bride into the bridal chamber. Polygamy, considered correct for the higher class and necessary for the king, is not much practised by the peasantry. The first wife is the chief wife, and marriages with lesser wives are usually without ceremony. But children of lesser wives are recognized legally.

Pomp and Circumstance of Death

When a Siamese dies his body is placed in a coffin, or a large golden urn if of royal blood, and mounted upon a sort of altar constructed in the principal room of the house, where it remains in state surrounded by the most cherished belongings of the deceased, and by such ornaments and valuables as the family may be able to assemble. Previous to being placed in the coffin it is washed with much ceremony, relatives and friends assisting and choirs of monks chanting appropriate formulae.

Afterwards religious services are held at intervals, those on the seventh, the fiftieth, and the hundredth days after the death being particularly important. After a period, which may extend to several years, the ceremony of cremation takes place, when the relatives of the deceased entertain their friends to the utmost of their means. Unlimited food and drink and various games are provided, everyone, beginning with the guest of honour, contributes fire and combustibles to the funeral pyre, and an exhibition of fireworks fills in the time between the burning of the body and the collection of the ashes next morning.

Religion, Art, and Literature

These ceremonies run through infinite gradations according to the importance of the deceased and the wealth of his heirs. The lying-in-state services and cremations of members of the royal family are in a measure public festivals,

SIAM & THE SIAMESE

which last many days, thousands of people being fed daily and entertained with all manner of diversions at the royal expense. On the other hand the obsequies of the average peasant are of a quite humble nature, the body, after the first or second ceremony, being removed to the village monastery to be out of the way, and there left until the family has time and money for the cremation. The Lao practise both burial and cremation, the latter being reserved for their rulers and monks. Chinese, Malays, and other races inhabiting Siam bury their dead.

Siamese Buddhism is of the southern variety and similar in its tenets to the religion of Burma and Ceylon. The king is in fact religious primate, and there is a complete hierarchy by law established, as well as an ecclesiastical department to control the secular affairs of the Church. There are over

ten thousand monasteries, and the monks, exclusive of temporary recruits, number nearly two hundred thousand. Though, with the growth of Western ideas, the intellectual classes have fallen away from the full observances of religion, in the rural districts the people still observe them fully.

The art and literature of Siam were, until recently, secondary religious exercises, that is, they were inspired by religion, devoted to religious ends, and pursued chiefly by monks. Modern requirements have changed this somewhat, but even now the greater part of the artistic and literary productions of the country has to some degree a religious significance.

Of the arts, the principal are silver-working, wood-carving, bronze-casting, lacquer-working, embroidery, drawing and painting. Betel-boxes, tobacco-boxes, drinking-cups, cuspidors, and



ANointed FOR THE SACRIFICE TO ADOLESCENCE

Her tresses carefully arranged and anointed, this young lady awaits to be shaved at the time ceremony undergone by all Siamese children as formal proclamation of their adolescence. On his accession, in 1910, King Rama VI. sanctioned European fashions of hairdressing, and many young women now grow their hair long and arrange it in various attractive ways.



PLAYING PITCH AND TOSS BY THE DOOR OF A CRUMBLING TEMPLE

Siamese are confirmed gamblers, and before the authorities closed the public gaming-houses a considerable revenue was derived from the sale of gambling monopolies. The game is here being played outside a ruined temple. There are many such, for the Siamese hold that, in the eyes of heaven, he who repairs a temple acquires no merit himself, but merely adds to that of the original builder

Photo. H. J. P.

other utensils are made in silver with designs, of religious or mythical origin, in repoussé work, unadorned or inlaid with a black metallic flux (niello). The designs used for carving, lacquer-work, and embroidery are all similar to those found in silverware.

Lacquer-work is of several kinds: the design imposed in gilt on a black lacquer ground, or inlaid in mother-of-pearl in soft lacquer, or etched on hard lacquer with lines filled in with various colours. Images of the Buddha in thousands, censers, dishes, and trays are cast in bronze. Figure and freehand drawing have attained a

considerable degree of excellence, but notions of landscape, perspective, and colour are very primitive.

Music is much cultivated; instruments are numerous and are used in concert or alone. Singing is a common accomplishment, but the singing voice has peculiarities which make it difficult of appreciation by foreigners. Harmony has no place in the national conception of music, but young Siamese take readily to the European system. Military marches and soldiers' marching songs, all in Siamese rhythm and cadence, are a recent development of the indigenous art.

SIAM & THE SIAMESE



COATS CUT ACCORDING TO CLOTH

Clothing with the Kamoois is no question of propriety, but of means. He whose portion of the world's goods is sufficient for his needs dons trousers or at least a skirt. Otherwise a loin cloth must suffice, save for gala days

Photo, W. A. Elder

The drama is highly developed. Until recently a rigid adherence to classic stage convention was carefully observed, but since about 1910 a new form of the art has grown up, based upon a union of Oriental and European methods. This new art, encouraged by the king, a devotee of both schools, seems likely to have far-reaching results. All classical plays are operatic, and, the facial expression of the actors being concealed by cosmetics, and natural voice-modulation forbidden, the emotions are expressed by conventional gestures.

The Siamese language is closely allied to Shan and distantly to Cambodian. Both Bali and Sanscrit enter

largely into its composition. The alphabet belongs to the Further Indian group, and has forty-four consonants with thirty-two vowel signs. Writing is from left to right without space between words, and with almost no punctuation.

The literature consists of sacred scriptures; of romantic stories taken from Brahman mythology; of local histories; of laws made by wise kings; of medical treatises inextricably confounding pharmaceuticals with witchcraft; of epics, ballads, and love songs innumerable; and of guides to wisdom and deportment for every walk in life.

Before the introduction of printing, books were few, and each consisted of a single sheet of coarse cardboard-like paper many yards long and folded in accordion pleats. The script was always clearly and carefully executed, and elaborate illustrations were frequent.

Most of these were the work of monks, and the library was a feature in many monasteries of note. Such literature was practically beyond the reach of the common people, but it provided the repertoires of minstrels, raconteurs, soothsayers, and others who lived by retailing it viva voce to the populace.

Printing, of course, revolutionised the system. All the old literature is now available in cheap books, while of modern works on history, art, law, and other subjects, and translations or adaptations from novels and plays of Europe, there is a continuous production. A peculiar form of book consisting of sacred verses and formulae



KANOO TRIBESMAN FROM THE HILLS OF NORTHERN SIAM

Believed to be descendants of some of the original inhabitants of this part of South Asia who were driven to the refuge of the high hills by subsequent invaders, the Kanoos are related to the Môn-Annam race. They are grouped by the Siamese with other northern tribes, and called collectively Kaché or Ka. Many find employment in the teak forests

Photo, W. A. Elder



SIAMESE ACTORS IN CONVENTIONAL POSES OF THEIR CLASSIC DRAMA

Among the most ancient and precious institutions in the country, the drama is highly developed and well patronised. The players themselves are either peripatetic or maintained privately by the nobles. Here is a scene from the "Yi Kay" form of play, in which female parts are taken by men.

These actors are in the conventional characters of princess, prince, and demon.

Photo, Charles J. Gifford



ELABORATELY GARBED ACTRESSES IN A TRIUMPH OF POSTURE

Incidental dancing is often interpolated with the action of a Siamese play. When actresses take part, the type of performance is called "Lakhon" as opposed to the other form of legitimate drama "Yi Kay". The stage is usually a space on three sides of which sit the audience, and the only "property" is a raised platform that serves for anything from a cottage to a throne

Photo, Charles J. Charlot

etched on slips of palm leaf is stored in most monasteries, and is used for administering oaths and other matters of grave importance.

With the exception of rice-milling the only considerable industries in Siam are connected with the production of raw material, all manufactured articles being imported. Rice-growing is the first of these, providing food for the population and a surplus for export that is the chief source of the national income. The industry, up to the point of reaping, is entirely in Siamese hands, but from then on it is Chinese. The rice is brought to the winnowing ground by Chinese middlemen; it is carried to Bangkok in boats rowed by Chinese coolies; it is sold in Bangkok to the Chinese owners of Chinese-manned mills, and there finally prepared

for export or for consumption in the local market.

Other agricultural products include coconuts, exported in the form of copra, pepper, rubber, cattle, pigs, pulse, and various fruits. Of non-agricultural products, teak and other forest timbers are extracted, and tin is mined. The control of these is mostly in the hands of Europeans, and the labour employed is Lao for the former and Chinese for the latter. Boat-building, brick-making, pottery, weaving, sericulture, are other minor industries.

Sea and freshwater fishing occupies everybody more or less, and provides permanent employment for a considerable number of people; rice with fish, cured or fresh, forming the staple food of the population.



TEMPLE OF THE SIAMESE FAITH AND ATTENDANT BUDDHIST MONKS.
 In Siam a temple is called a "Wat." There is usually a monastery attached known as a "Wai,"
 whose inmates spend much of their time wandering about the country from shrine to shrine in parties,
 whose inmates spend much of their time wandering about the country from shrine to shrine in parties.
 They are entirely supported by voluntary contributions in kind, and though forbidden to beg, they
 will stand outside a house, meditating, till someone comes and lifts them about bowls with food.
 Photo, Hyman K. Fiskman

Siam

II. The Story of "the Land of the Free"

By W. A. Graham

Author of "Siam: A Handbook"

THE country now called Siam, the native name of which, Muang Thai, means the Land of the Free, appears to have been inhabited at first by Negritos, a primitive race whose wild descendants still persist in the mountains of southern Siam. These were supplanted by tribes of the Mongoloid family, Mon-Annam, which, some two thousand years ago, overran the Further Indian Peninsula to its southernmost point.

Influenced by colonists from India, these tribes developed on the one hand into the Peguan or Mon race, and on the other into the Cambodian or Khmer, those inhabiting the territories between (now constituting Siam) remaining in the original benighted state. Gradually the civilizing influences of the Mon and Khmer spread to these backward tribes until the whole sub-continent was more or less on a level of advancement, and groups of small states had been everywhere set up, their rulers adopting the customs and beliefs imported from India.

Some centuries later these states had resolved themselves into three main groups, admitting the suzerainty of the kings of Pegu and Cambodia to the west and east, and of a state then named Sajanalaya in the middle. Into this last there penetrated from the north hordes of another Mongoloid family, the Lao-Tai, who struggled with Sajanalaya for several centuries, and finally fused themselves completely with the people, and so gave rise to a new race, the Thai or Siamese.

The centre of power of the Sajanalaya states moved to and fro about the country, as its

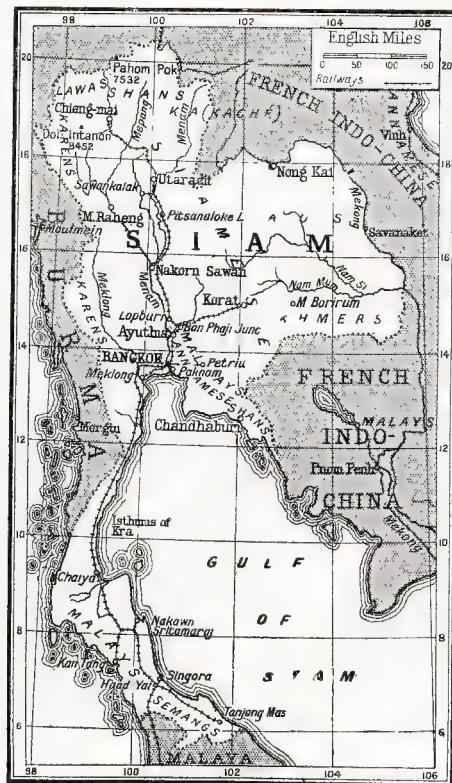
component parts waxed and waned in strength, until at last it was fixed at the capital of Maha Nakon Sri Ayudhya (Ayuthia) in A.D. 1350.

The period 1350 to 1765 constitutes the Ayuthia era. What with internal upheavals, and struggles with Burma and Cambodia, this period seems to have been one of almost continual war. Many of the kings preferred the arts of peace to those of war and found time for law-making, administration, and religious exercises, but fighting continued all the time and the state passed through extreme vicissitudes, being sometimes almost extinguished and at others rising to pinnacles of power and glory. Thus, about 1550 Ayuthia was taken by the Peguans and Burmese, and the Siamese king was carried into captivity. Thirty years later a complete recovery had been made, Burmese

armies had been defeated and Pegu pillaged, and a successful war had been prosecuted against Cambodia.

Portuguese merchant adventurers and missionaries found their way to Siam in the latter part of the sixteenth century, and early in the seventeenth century English and Dutch ships appeared in Siamese waters.

In 1641 the defeat of the Portuguese by the Dutch at Malacca ruined the prestige of the former and caused their downfall in Siam. The Dutch prospered for some time, and the first formal treaty contracted by Siam with Europeans was that made with the Dutch East India Company in 1664. The Dutch, however, finally lost the royal favour and left the country. The British East India Company



SIAM AND ITS PEOPLES



MEOS DAMSEL OF THE NORTH

Near the borders of French Indo-China live the sturdy Meos tribe. They are remarkable among their neighbours for their cleanliness, intelligence, and industry

established stations at Pattani and Ayuthia, but did not obtain much trade.

A French Roman Catholic mission was opened at Ayuthia in 1662, and, under the protection of Constantine Faulkon, a Greek adventurer who had risen to power as the king's chief minister, prospered to such an extent that the missionaries conceived the idea of converting the whole population to Christianity and the country into an appanage of France.

The interest of Louis XIV. was aroused. He sent envoys to Siam and received the first Siamese diplomatic mission ever sent to Europe. He also sent ships, a general, and 1400 soldiers to Ayuthia. The Siamese nobility, becoming alarmed, rebelled, killed the king and his Greek minister, and turned every European out of the country.

A successful soldier of low birth was then made king and quiet was restored. On his death the legitimate dynasty recovered the throne. In 1759 serious war with Burma broke out again, Alaung Phra, king of Ava, invading Siam with a large army. Ayuthia was invested, but the Burmese king died and his army thereupon retired.

The successor of Alaung Phra renewed the conflict and again drove the Siamese

behind the walls of Ayuthia. A long siege followed, ending in 1765 with the destruction of the city, the death of the Siamese king, and the general break up of the kingdom.

Resuscitation began with the exploits of Phaya Tak, a half-Chinese ex-official who, having taken to the jungle on the fall of Ayuthia, assumed the rôle of Liberator. He raised a following and defeated the Burmese army of occupation, made himself king (1772), founded the capital of Bangkok, recovered the allegiance of the outlying provinces and, in 1781, went mad and was removed.

The people, expecting a Burmese attack, now chose as king Phaya Chakkri, a prominent war leader, and this was as well, for a Burmese offensive soon materialised. Chakkri rose to the occasion. He enticed the enemy far into the country, then cut off their supplies by removing the entire population, and, having starved the invaders into demoralisation, attacked them with vigour and signally defeated them.

The remainder of Phaya Chakkri's reign was passed in consolidating his hold over the country, which he did in such a manner that when he died, in 1809, his son succeeded without opposition and passed his rather short reign in almost unbroken tranquillity. On the demise of the Crown in A.D. 1825 a lesser prince forestalled his brother, the rightful heir, by a coup d'état, and, under the title of Phra Chao Prasat Tong (also known as Phra Nang Klao), reigned forty-seven years. He entered into treaties of friendship and commerce with Great Britain (1826) and the U.S.A. (1833), thus opening the door to European trade, practically non-existent since 1688. He, however, declined to admit consuls or consular jurisdiction, whereby the value of his treaties was largely nullified, as foreign commerce was entirely in the hands of Chinese monopoly holders, altogether inimical to the advent of Europeans.

Phra Nang Klao fought a campaign against Wieng Chan, a rebellious dependency on the Mekong, and sent an army against Annam, thereby obtaining Cambodia as a Siamese protectorate. He died in 1851, when the rightful heir, who had lived in retirement as a monk, succeeded under the title of Phra Paramindr Maha Mongkut.

This king brought to affairs of state education and enlightenment in an unusual degree. A student of European customs, and efficient in the English language, his attitude towards foreign relations differed from that of his forebears. His reception of Sir John Bowring, the envoy sent by Great Britain to Siam in 1855, was highly favourable, and the

SIAM & ITS STORY

outcome of the mission was a treaty whereby Siam admitted British consular jurisdiction, abandoned trade monopolies, fixed tariffs, and placed the British trader in Siam on a sure footing. Similar treaties followed with other countries, and soon Siam was in sound commercial relations with the U.S.A. and nearly the whole of Europe.

Maha Mongkut strongly encouraged education and gave special care to that of his own children. He also did much to purify the national religion. Though strictly celibate up to the age of forty-seven years, he married a number of wives on becoming king, and when he died left about a hundred children.

In this reign France laid claim, as conqueror of Annam, to Cambodia. The king saw fit to surrender his rights and admit the French contention.

Mongkut died in 1868, and his son Chulalongkorn succeeded as a minor. The state was under a regency, but the king soon assumed full power. He reigned forty-two years and devoted himself solely to the interests of his country. His internal reforms were constantly hampered

by trouble with the French that almost culminated in war in 1893. An agreement between Britain and France to respect Siamese autonomy removed the trouble; relations improved, and treaties in 1904 and 1907 closed the breach, not, however, without material loss of territory to Siam.

The king's ambition was to disestablish consular jurisdiction in Siam. In this he was partially successful, bartering his Malay provinces and the district of Battambang to Great Britain and France respectively in return for partial surrender of extra territorial rights.

Chulalongkorn visited Europe twice. He inaugurated military conscription, ports and telegraphs and railways, fostered education, and reformed the revenue, justice, police, and social systems. He died in 1910 deeply mourned, and was succeeded by his son Rama VI., who continued his father's reforms, adding Denmark and the U.S.A. to those Powers who had surrendered extra territoriality. In 1917 he joined the Allies, declared war on Germany, and sent a Siamese contingent to France.

SIAM: FACTS AND FIGURES

The Country

Forms part of the extreme south-easterly projection of Asia which also includes Burma, French Indo-China, and the Malay Peninsula. Bordered on north-west and west by Burma, south by Malay States, east and north-east by French Indo-China. South portion of country is a peninsula between Indian Ocean and south China Sea; chain of mountains passes down the centre, and there is good pasturage. In the north are many parallel ranges covered with forests and well watered. Eastern part is mainly a plain surrounded by hills and is covered by jungle and swamps. In the centre of country is a large fertile tract of level country through which flow principal rivers. Total area about 195,000 square miles, with an estimated population of some 8,800,000.

Government and Constitution

King wields executive power with the advice of a Cabinet composed of the heads of Governmental Departments. Legislative council convened by royal decree consisting of Ministers of State meets not less than once a week. Royal signature necessary to all legislation except in time of temporary disability of sovereign. Kingdom is divided for administrative purposes into eighteen "circles" under Lords Lieutenants with the exception of Bangkok, which is controlled by the Minister of Local Government.

Defence

Compulsory military service is in force for every able-bodied citizen for two years in the line and twenty-two in the three reserves. Army consists of ten divisions, and there is a flying corps. Navy comprises gunboats and destroyers with a total personnel of about 5,000, including marines, and a reserve of 20,000.

Commerce and Industries

Principal product of Siam is rice, to which over 6,300,000 acres were devoted during 1921-22. There are large numbers of live-stock, including more than 6,000 elephants. Teak cutting in the north and rubber planting in the south are pursued. Mineral deposits include coal, iron, tin, tungsten, zinc, and antimony. Cost of labour high in comparison with other Oriental countries. Imports for year 1921-22 were valued at £13,958,512, and included cottons, food-stuffs, and metal manufactures. Exports for same year, mainly rice and teak, amounted to £17,170,777. Standard coin, the silver tical. Nominal value, 1s. 6½d.

Communications

There are over 1,300 miles of state railway. Post offices and agencies number about 380, with some 90 telegraph offices working over 6,500 miles of wire. Two telephone exchanges and wireless stations are in operation.

Religion and Education

Bulk of population are Buddhists, and there are more than 13,000 temples and over 87,000 priests. There are besides a large number of Malays who are Mahomedan. There are over 400 elementary schools, with some 41,000 pupils. All education save in departmental schools for military, naval, and legal purposes is in the hands of the Minister of Education. There is a university at Bangkok.

Chief Towns

Bangkok, capital (estimated population 541,000), Ayuthia (50,000), Chiang-mai (30,000), Petriu (10,000), Korat (7,000), Chantabun (5,000).

Siberia

Its Peoples & Its Possibilities

By Julius M. Price

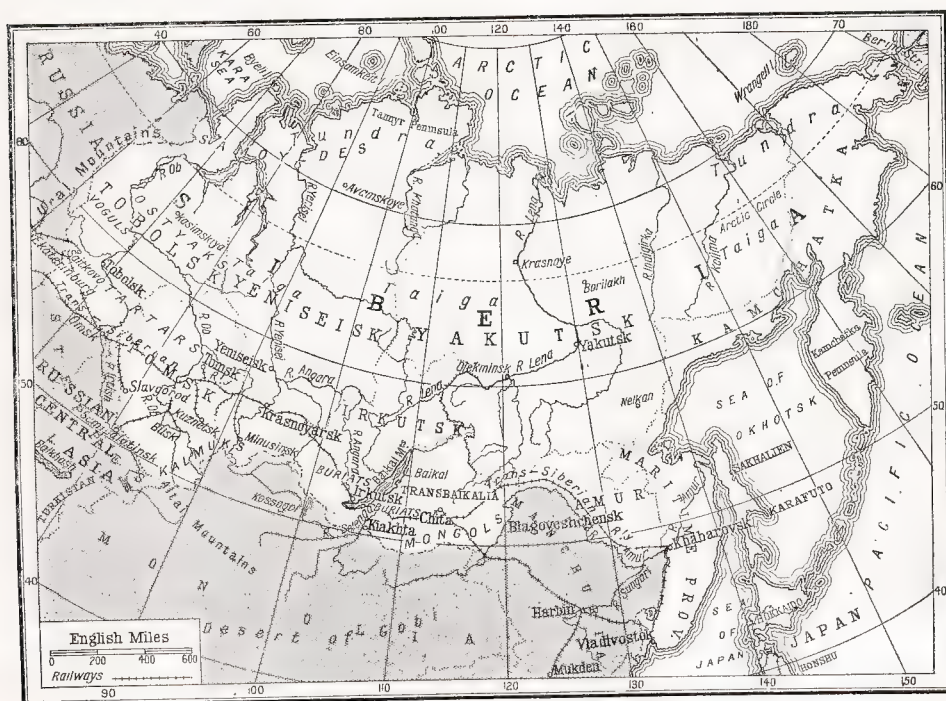
Author of "From the Arctic Ocean to the Yellow Sea"

NOTHING is known with certainty as to the origin of the name Siberia. Some authorities have conjectured that it is derived from the Russian word "Syever," signifying north; others suggest that it was a designation of the chief settlements of the Tartar, Khan Kuchum, a sultan who reigned in the region of the Irish in the sixteenth century.

This immense territory now forms part of the Union of Socialist Soviet Republics, as the former Russian Empire is now known. Inhabited by exiles and descendants of exiles who were sent from Russia for political or criminal offences, and by native tribes of Mongolian origin, with a total population estimated

at about 11,000,000, it covers the whole of the northern part of the continent of Asia and is bordered on the north by the Arctic Ocean, on the east by the Bering Strait, the Sea of Okhotsk and the Pacific Ocean, on the south by the Chinese Empire, and on the west by European Russia, from which it is divided by the Ural Mountains.

The greater part of its 4,860,000 square miles is remarkable for rolling plains of desolate uniformity and the striking contrasts in physical conformation. Snowclad mountain ranges rising to almost Alpine altitudes, and of a grandeur unsurpassed in the world, are almost contiguous with wide expanses of monotonous, level table-land.



THE TERRITORY OF SIBERIA AND ITS PEOPLES



TWO OF THE SOYOT TRIBE INHABITING THE MONGOLIAN FRONTIER

The Soyots, an aboriginal people of Siberia, chiefly inhabit the Sayansk Mountains. They are peaceable and timid, keeping strictly to their own domains. Divided into two parties, the northern Soyots exist by hunting and trapping, professing Christianity but practising Shamanism; those in the south are more primitive and have no definite religion, though a few have become Buddhists.

In the north, extending for several hundred odd miles from the Arctic seaboard, are broad marshy tracts or tundras—barely above sea-level, and frozen over during the greater part of the year. These are succeeded by a belt of virgin forests known locally as the "taiga," or jungle. Farther south is the steppe, the vast plateau of Central Asia which extends to the Gobi Desert.

The climatic conditions of this inhospitable region present remarkable contrasts. During the winter, which lasts from October to April, frosts of 13° to 18° Fahrenheit are of common occurrence, while in some places, as for instance Yakutsk, the thermometer has been known to fall to 80° of frost.

With the advent of spring the ice disappears, and vegetation grows with incredible rapidity; flowering plants spring up as if by magic from the sodden earth, and corn sown in May is ripe for harvesting a couple of months later. Myriads of migratory birds, butterflies, and insects are to be seen

even in the extreme north, and the whole region takes on a new lease of life.

But this marvellous change is only of short duration. Early in September there are already signs of approaching winter, and in the first weeks of October the rivers and lakes begin to freeze again, and soon all is gloom and desolation once more.

Before the Revolution the territory was divided into four governments, namely, Tobolsk, Tomsk, Yeniseisk, and Irkutsk, and six provinces—Yakutsk, Transbaikalia, Amur, Kamchatka, Sakhalien, and Maritime or Primorskaya; the principal cities were Irkutsk, Tobolsk, Tomsk, Krasnoyarsk, Yeniseisk, Yakutsk, Chita, Blagoveshchensk, Khabarovsk, Kiakhtha, and Vladivostok.

The bulk of the population is mainly composed of Russians, and was officially estimated in 1914 at 10,377,900; but it was not stated whether this included the scattered native races — Samoyedes, Ostyaks, Voguls, Mongols, Kalmuks, Buriats, and Tartars.

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In all the cities prior to 1915 there was a very high state of civilization, and municipal organization and systems of primary and elementary education were making big strides forward. The city of Tomsk had its university, which was rapidly becoming famous throughout Russia, and collegiate schools and colleges were being opened in every town of importance. Travellers have always been impressed with the diversity between the life in the villages and that in the big towns. This is explained to a great extent by the distances generally separating them, and the lack of railway

communication; but there is so distinct a line of demarcation between the peasantry and the middle and merchant classes that even the development of means of communication is scarcely likely to bring them together.

In the villages, which are all practically little Soviets in themselves, and are always contained in a ring fence, which effectually keeps not only the cattle but the inhabitants from straying outside the bounds of the little community, there is an isolation and drab monotony of existence that are probably without parallel in any other part of the



SETTLERS' HOME IN THE "LAND OF UNLIMITED POSSIBILITIES"

Among the Slavs banished to Siberia, or transported as convicted criminals, were many reformers and malcontents, strong souls, continually at war with the prevailing state of affairs in European Russia. Other bold men emigrated of their own free will, their energy and enterprise finding for them in Far Siberia that freedom of speech and action denied to them in their native country

Photo, Unknown Press Agency

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YAKUT ON THE TRAIL OF THE TUNGUS

Shrewd, enterprising people, the Yakuts of Eastern Siberia follow the Tungus into their hunting grounds to trade guns and stores for furs. The Yakut's outfit commonly includes a whisk to fight the flies, that are a plague in Siberia

world ; whereas in the big towns is to be seen normally a social life comparable with that in any European city.

Society was represented by the families of the officials, the wealthy gold-mine owners, and merchants. Siberian hospitality was proverbial, and if a traveller came provided with letters of introduction, he was welcomed with open arms. In the "Sobranje," or club, which formed the principal institution in all Siberian towns, dances and concerts were constantly held.

Most of the people speak French or German, as is usual among the Russians, and excellent musicians abound—a fact due to so many of the inhabitants being descendants of political exiles of superior

class. But to see the real social life of Siberia one had to stay awhile in the capital of Eastern Siberia, Irkutsk.

Situated on the beautiful river Angara, and containing over forty thousand inhabitants, Irkutsk covers an enormous extent of ground, being two miles in each direction. It has many fine buildings and the general aspect, when I saw it, was almost European. The principal street, or "Bolshoi Oulitza," is over a mile in length, and there are several other equally noble thoroughfares.

It was quite a relief, after the desolate look of the streets at Krasnoyarsk and Yeniseisk, owing to the apparent absence of shops, to see here the handsome buildings with large plate-glass windows, in which were displayed every description of European goods. Irkutsk is not nearly so cold a

place as Krasnoyarsk, for, according to Keane, the mean winter temperature is only minus 4° Fahrenheit, and the summer temperature equal to that of Melbourne, and higher than that of Paris.

Life in the capital was but a replica of what one found all over Siberia in the big towns, though here, of course, it was on a larger and more luxurious scale, owing to the fact that Irkutsk was not only the centre of a large producing district, but was the home of some of the richest men in the country.

After the disastrous fire in Irkutsk in 1879, when almost the entire town was burnt to the ground, it was forbidden to build any but stone or brick houses in the principal streets so the result is

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broad thoroughfares, with lofty buildings of imposing architectural proportions on either side, which would not disgrace any Western capital.

For its size, there is probably no other city in the world which can boast of more public institutions than Irkutsk. On first driving through the city this was the characteristic feature which struck me, for everywhere, almost in every street, was some important public edifice, many of the institutions being the result of private munificence.

There are nineteen public schools, all under the supervision of a government educational committee; six hospitals—three town hospitals, a foundling hospital, a military hospital, and an asylum for the mentally deficient; at least four "homes" for children; three asylums for the aged and infirm; a monastery for men and a convent for women; a convict and a civil prison; a geographical institute; a large observatory with an English telescope; and two clubs—one military and the other for merchants.

Of the handsome churches, of which there are twenty-two, besides two cathedrals, many were also presented to this city by its millionaire inhabitants. The monastery of S. Innocent, a short distance from the city, is a beautiful specimen of Italian architecture, and cost its donors, several rich merchants, I do not

know how many million roubles. It is not only in Irkutsk, however, that one finds such proofs of great private munificence, for the magnificent cathedral of Krasnoyarsk was presented to that city by a rich man who had made millions out of vodka. In



REINDEER TUNGUS OF WILD SIBERIA

Tenacious and hardy hunters and fur traders are the Tunguses, roaming the vast forested areas of Siberia and the Amur basin. They are considered an oddity and transport animals, and their artistic national dress shows distinct Japanese influence.

Photo, Dr. Charles Nees



WOMAN OF STANDING BELONGING TO A BUDDHIST BURIAT TRIBE

The Buriats, one of the most numerous native races of Siberia, are cattle-breeding Buddhists, and as have migrated north in the early thirteenth century, when Jenghis Khan ruled supreme in Mongolia, and are to be found chiefly in the province of Irkutsk and the Trans-Baikal territory. They are of Mongolian stock, possessing its features and characteristics in a marked degree.

Photo. by Charles May



KARAGASSEE COUPLE IN THEIR WARM WINTER COSTUMES

The classification of the Siberian Tartars, of whom some 50,000 are of Turki and 40,000 of mixed Finnic stock, presents great difficulties, owing to the constant intermingling of races and customs. The Karagassee, of Turkish origin, and numbering now only a few hundred, live chiefly in the district north of Lake Balkal. Fish forms their staple diet, and several salted specimens are in this woman's arms.



DINNER HOUR OF THE SOYOTS: MEMBERS OF THE FAMILY CIRCLE GATHERED ROUND THE OPEN HEARTH

The Soyots, or Soyumi, who inhabit the Soyusht Mountains, are said to be of mixed Finnic and Turki stock; they speak a Finnic dialect, and in recent years have come considerably under Russian and Muscovian influence. In Southern Siberia the "yurt" is a general name for a native dwelling. It is usually built of wood with a pointed roof, and is a slightly more advanced example of the cone-shaped tent of skin or felt still in use among some of the nomadic tribes. An open hearth occupies the center of the floor, directly under the middle of the roof.

Photo. Dr. Charles Mearns

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pre-Bolshevist days police arrangements were particularly efficient. In the daytime mounted men were continually patrolling the streets to prevent any congestion of the traffic—a very necessary measure, considering the reckless manner in which Siberians drive; at night there was a curious and truly Eastern custom, watchmen parading the streets continually agitating a peculiar sort of knocker which emitted a sound not unlike that of the rattle London policemen used to be provided with.

The Siberians are born gamblers, and card-playing, drinking, and fast living have been the curses of the wealthy classes, whose fetish seems to have been "pleasure for pleasure's sake." "Vint," a card-game closely resembling bridge, was a veritable craze, and was played night and day for big stakes.

Vast Areas of Unknown Wealth

The enormous fortunes which one was continually hearing of in Siberia before the Revolution were chiefly amassed by private goldmine owners, and one frequently met men who had risen from poverty to fantastic opulence through lucky "finds" of the precious metal.

In connexion with the goldmining industry of Siberia, it is of interest to mention that in the old days all gold had to be sold immediately to the government, who bought it at current rate. A mine-owner was not permitted to sell to a private individual, nor even to have the smallest amount of the precious metal in his possession beyond a certain time. If he desired to keep a small nugget—say, as a curiosity—he had to buy it from the government, who would then give him a special permit, authorising its possession.

All gold had to be delivered at the owner's expense at the government smelting-houses, where it was made into nuggets and then sent to Petrograd—the cost of smelting and carriage being also charged to the owner.

Commercial enterprise in Siberia has always been out of proportion to the vast natural resources of the country. It has often been said that, were Siberia in Canadian or American territory, it would long ago have been one of the world's storehouses, for its potentialities are immense as a grain or cattle producing country, while its mineral wealth has been scarcely scratched as yet, and its vast forests could provide paper-making materials for generations. Meanwhile, it has been in a state of stagnation and somnolence, and, outside the big cities, principally used as a vast penal colony for political prisoners and convicts sent from Russia during the reigns of the Tsars.

Masterpiece of Railway Construction

The completion in 1905 of the great Trans-Siberian Railway, which extends from the Urals to the Pacific and is the main artery of the whole territory, was a notable achievement. It took no fewer than thirteen years to build. The length of the line with all its branches is 5,413 miles, and it is said to have cost eighty-seven and a half millions sterling. It was begun at several points, the first section to Cheliabinsk and Omsk from Zlatoust, with branches to Tomsk and Ekaterinburg, being completed in 1895, and the main line carried to Transbaikalia in 1901.

Inadequate Road and River Transport

The section round Lake Baikal, a mountainous district which presented enormous difficulties, was completed during the Russo-Japanese War, and in spite of much pessimistic contention at the time with regard to its efficacy, proved of invaluable service to the line of communication with the Russian army in Manchuria.

Apart, however, from its utilitarian and strategic aspect, it is certainly one of the most picturesque railway lines in the world, and if ever conditions become normal again it will be the quickest, cheapest, and most interesting

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of all routes to China and Japan—connecting as it does with Harbin, Mukden, Dalny, and Port Arthur on the Eastern Chinese Railway.

But, wonderful though it is, it is but a mere scratch across the vast territory, and only serves a very small portion of it. In most parts the tarantass (a four-wheeled, springless cart) in summer and a sleigh in winter are still the sole means of transport. Motor transport is in its infancy—mainly owing to the fact that most of the roads away from the main routes are but rough cart tracks.

But if conveyance by land is quite behind the times, that on the majestic rivers which intersect the vast region is still more so. Several of the longest rivers in the world intersect Siberia from east to west, from south to north—the Yenisei, 2,950 miles; the Obi,

2,700; the Lena, 2,600; the Angara, 1,100; and several important tributaries of from 600 to 250 miles each in length. The basin of the Yenisei alone is estimated to cover some 1,950,000 square miles.

All these rivers, although ice-bound for many months in the year, present immense possibilities for inland navigation during the summer months, yet no serious attempt has ever been made to exploit them. On some there are a few old wooden steamers and barges, but generally these magnificent waterways are deserted.

The same may be said of the immense sheets of fresh water. The principal of these, Baikal, is one of the largest fresh-water lakes in the world. It covers an area of 12,441 square miles, is 420 miles in length, and 90 miles

in breadth in its widest part. Lake Baikal is called by the Russians "the Holy Sea of Siberia," and has certain remarkable features, among others the marvellous transparency of its water, the rapidity with which it freezes when winter sets in, and its enormous depths—in fact, in some parts, where lines of 5,000 and 6,000 feet have been used, no bottom has been found, while in most places its average depth is 5,404 feet.

It is said in Irkutsk that it is only on Baikal that "a man learns first to pray from his heart," for so unexpectedly do awesome hurricanes arise that no one can tell, however promising may be the outlook when starting, under what conditions the opposite shore may be reached. Seals are caught in large numbers, and there has always been



CRABS FOR SALE ON A SIBERIAN STATION

A large proportion of the population of Siberia is descended from the early settlers—sturdy folk, capable of countering every hardship. The present generation, no whit less enterprising, follows many trades—including the sale of dainties along the railway

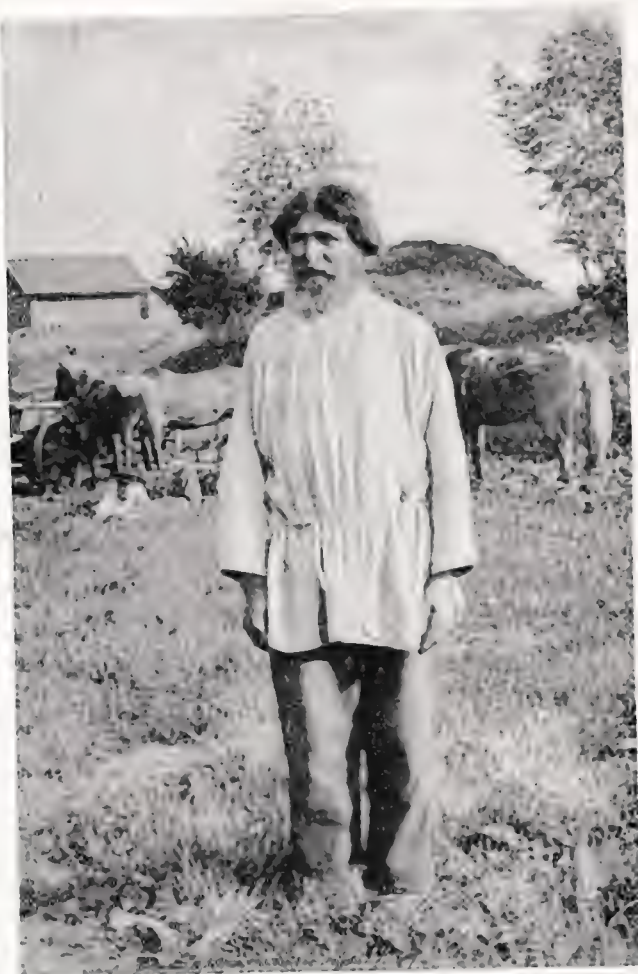
much conjecture as to how they come to be in the lake.

There is a small fleet of sailing ships plying on it, but these are mostly obsolete old tubs. Until the completion of the Trans-Siberian Railway the Baikal was crossed in big ferry steamers during the summer months, and by sleigh on the ice in the winter. In the winter the roadway across was indicated by means of a double row of pine saplings stuck at intervals in the ice—a curious effect being thus produced as of a miniature boulevard stretching away into the distance. This method of crossing is still adopted in the winter in parts remote from the railway.

The mountains around the lake are a veritable storehouse of mineral wealth—even gold and precious stones have been found—but the “finds” have been undeveloped.

The various indigenous tribes scattered over the whole breadth of Siberia form communities in themselves which seldom intermingle, nor does one hear of marriages between the settlers and these tribesmen.

In the extreme north is a flourishing little settlement entirely inhabited by a portion of the secret sect called “Skoptsy” or White Doves, who were banished from Russia on account of their peculiar doctrines. There are few women in the sect, all the men are eunuchs, marriage being forbidden, and the form of their worship is dictated by their Elders. They are strict vegetarians and total abstainers.



PIONEER OF SIBERIAN COLONISATION

In peasant rubashka, or shirt, and with bare feet he represents that host of convicts exiled for religious and political opinions, who, after several years' detention, were liberated on condition that they adopted the settler's life within prescribed limits

Religion all over Siberia has always been practised with a very convincing fervour; indeed, it used to be said in Russia that nearly half of the year was given up to religious holidays. The truth of this is very patent in the towns and villages of Siberia, where a week seldom passes without a *prasniki* (or festival) of some sort occurring.

There is a great diversity of religion—all the Russians, of course, normally profess the Greek Orthodox faith, or some form of nonconformity in connexion with it; the Poles are Roman



PRIVILEGED PRIEST VERSSED IN THE SOCRERIES OF SHAMANISM

Shamanism, a form of spirit-worship, said to be one of the oldest religions in the world, is still practised by some aboriginal races of Siberia. This strange object, with bits of iron, small bells, rusty nails, copper coins, and other metal rubbish dangling about him, and holding a weird drum, is a Shaman priest in ceremonial garb, ready to conduct intercourse with the supernatural powers



MEMBERS OF AN EAST SIBERIAN TRIBE OUTSIDE THEIR LOG YURTA

In the northern districts near the mouth of the Amur dwell the Giliaks, a race of hunters, fishers, and trappers. Their villages are few and scattered, for this race is rapidly declining in numbers. The men and women are of diminutive stature, and dress very much alike, but feminine costume is sometimes distinguished by a fringe of metal disks suspended round the lower edge of the outer garment.

Catholics, and there is a large community of Jews. Among the indigenous tribes the Tartars are Mahomedans, the Samoyedes, Ostyaks, and Voguls are Fetichists, and the Kalmuks are Buddhist Lamaites.

Whether the Bolsheviks will succeed in their avowed intention to uproot all this religious sentiment—which, in many

districts, takes almost the form of a superstition—is extremely doubtful.

So far, the advancement of Siberia has been retarded by the ignorance and apathy of its peasantry; until these conditions are changed by education and a consequent enlightenment of ideas, the vast territory will continue to remain a hundred years behind the times.



DWELLERS IN THE MORE FERTILE PORTIONS OF THE KASHGARI VALLEY
 Excepting in the extreme west of Sin-Kiang, cultivation is almost entirely limited to the patches and narrow ribbons of oases that border the streams. But in the vicinity of Kashgar the natives have little trouble with the soil, which can be made to produce sufficient to meet all their requirements; and this prosperous-looking family, comprising three generations, has no lack of cereals or vegetables.

Photo, Miss Ella Sykes

Sin-Kiang

Mongols & Moslems of Chinese Turkistan

By Sir George Macartney, K.C.I.E.

British Consul-General at Kashgar, 1910-18

THAN Sin-Kiang (or Sin-chiang, Hsin-chiang), its westernmost dominion, no province of China offers a wider field of interest, physiographic, political, or ethnic.

Here is the converging point of diverse cultures—Chinese, Mongol, Turk, Russian, Indian, Tibetan; and just as the designs on a Yarkand carpet are a hodge-podge of alien arts, so the native who made the carpet is himself largely a product of different foreign elements, social and racial; a fact as true of his past as of his present.

This immense tract, probably in total area as large as France and the Iberian Peninsula combined, is wedged in, on the north, by Western Mongolia and on the south by Northern Tibet and the British Indian territory of Kashmir. The Tian Shan (Heavenly Mountains), which run horizontally across Sin-Kiang, divides it into two unequal parts, viz., Zungaria on the north of the range and Eastern Turkistan on the south side of it.

Zungaria has an area of some 150,000 square miles, and therefore is rather larger than the British Isles. It is an immense plain, enclosed between the Altai Mountains on the north, and the Tian Shan Range on the south; while, on the west, it borders on the Russian Turkistan province of Semiryetchensk, and on the east merges into the plateau of Mongolia.

On the side of Mongolia, the plain is about 2,500 feet high; but it slopes down to 700 feet near the Siberian border at the

Zungarian Gate—that strange and, indeed, only corridor in the 3,000 miles long mountain-wall stretching from the Hindu Kush right into Manchuria.

Most of the country is a desert, wherein only tamarisk and saxaul will grow, with here and there patches of sand dunes and of ground incrustated with salt and inclined to be swampy.

Though the plains receive but a slight rainfall, moisture-bearing winds blow from the steppes of southern Siberia; and as these impinge on the crests of the Altai and of the Tian Shan, they bring rain to those slopes which are turned towards Zungaria, calling forth a luxuriant growth of pine forests and green pastures on the highlands, and creating a succession of fertile oases lower down. Mongolia, however, on the one hand, and Eastern Turkistan on the other, remain dry and bare.

Generally speaking, Zungaria is a mountain-girt region; and as a consequence most of the rivers, such as the Borotala, the Emil, the Urungu, and the Manas, have no outlet except into lakes and lagoons, themselves situated



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ROCKING YOUNG TURKISTAN TO SLEEP IN HIS CURIOUS CRADLE

On this roughly fashioned structure a Sin Kiang native has placed a mattress with soft cushion and coverlet, forming a comfortable couch for her youngest born. Here he sleeps securely; two wide cloth bands preventing him from slipping over the precipitous sides of his primitive cot, while a light cloth thrown curtain-wise over the framework will protect him when necessary from sun or flies.

Photo, Miss Ella Sykes

in the country. The Irtysh, however, which has its source here, makes a notable exception by flowing into the Arctic Ocean. So does the Ili river, destined perhaps one day to notoriety in the "oil" world; in the meantime, undisturbed, its mouth (at the southern extremity of Lake Balhash) reeks with the odour of the petroleum which oozes out of the bed of the lake to float on the surface.

Situated as Zungaria is on the confines of China proper, Mongolia, Russian Central Asia and Eastern Turkistan, its population is naturally a mixed one. The oldest and principal race are the

Mongols, here divided into Kerei, Torgut, and Charkhar tribes. They are probably of the same stock as the Mongols near by, on the farther side of the Altai. Still, a religious barrier, of recent date, has sprung up between these peoples, more segregating in its action than even the mountain range itself.

The march of Islam in Central Asia has reached Zungaria, but not beyond. The cis-Altai Mongols have accepted this faith; but the trans-Altai Mongols (in Kobdo) are still under the somnolent spell of Buddhism; and there can be no doubt that, thanks to their conversion to Mahomedanism, the former have

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attained to a higher standard of life and to a higher moral code than the latter.

The Mongols of Zungaria are all nomads, living in encampments of beehive-like tents, and following their herds of sheep, yaks, horses, and camels as they are driven from one pasturage to another on the mountain slopes.

The inhabitants of the oases at the foot of the Altai and Tian Shan Mountains live in five or six fairly densely populated centres. These are Urumchi, essentially a Chinese town, the capital of the Sin-Kiang province, and the seat of the Chinese governor; Manas, a large agricultural district, through which the river of the same name spreads itself out like a fan into thousands of irrigation channels; Chuguchak, near the Zungarian Gate on the Russo-Chinese border,

a place of some strategical importance by reason of its being the only opening in the Tian Shan between Russia and Eastern China; and the old and new towns of Kulja, with about 100,000 inhabitants—famous in the eyes of Chinese diplomats, in that China wrested them back from Russia in 1881, after a decade of Russian occupation.

Apart from the Mongols already mentioned, the people one sees about the towns are Chantos, Tartars, Chinese, and Dungans. The Chantos are natives from Eastern Turkistan (the southern portion of Sin-Kiang), here settled as merchants, or cultivators, or labourers. The Tartars are Russian Mahomedans from Kazan. Dressed in their tight-fitting coats, which button closely round the neck, with small skull caps on the head, and



WEEPING WOMEN AT THE SHRINE OF KASHGAR'S ROYAL SAINT

About a couple of miles north of the old town of Kashgar, beyond the river, is the shrine of Hadrat Aliak, a saintly king who died in 1403—an imposing mausoleum faced with blue and white glazed tiles. A mosque, monastery, and college were annexed around it by the Amier Valids Bey, who reigned 1864-77, and the whole enclosed within orchards, fruit gardens, and vineyards.

Photo, Miss Ella Sykes



CHANTOS MAKING THE WOODEN SUPPORTS TO A NEW BRIDGE OVER THE RIVER KASHGAR IN EASTERN TURKISTAN
 The northern portion of Su-Kiang in the form of the Chantos, people of the plains who make a livelihood as merchants, cultivators, or laborers. In these various capacities they may be found throughout the province, chiefly in the northern regions, where many have settled in the larger towns and villages. Here a party of them is seen engaged in constructing a bridge across the Kashgar, a river entering the most fertile portion of the province, and an affluent of the Tarim, which, patching up many streams into a large channel, within its way through the thirsty soil of the vast central plain is so easily absorbed. (By L. L. Lap-see.)

Photo. by L. L. Lap-see.



SMILING KIRGHIZ AT THE DOOR OF THEIR TEMPORARY ABODE

Always on the move from pasture to pasture the nomadic Kirghiz clutter themselves with a minimum of household gear. They live in circular tents, in the summer built of kamish (reeds) covered with felt, and in winter often constructed of clay. Having no windows or chimneys, these huts are dark and filled with the pungent smoke from the burnt yaks' dung chiefly used as fuel.

Photo, Sir George Macartney

long jack boots on the feet, they may be seen all over Zungaria, selling Russian chintz goods, taking in return, among other things, marmot skins, here to be had for about 2d. a piece—later on to be fashioned, perhaps in London, into ladies' imitation sable coats.

But the people who really exercise an influence in the country are the Chinese and Dungans. The former temporarily settle here either as officials, pawn-brokers, moneylenders, or merchants importing Chinese and foreign wares from Tientsin. They lord it over the natives, who bow and cringe before them. With wonderful facility, they

adapt themselves to their alien surroundings; yet they deviate in nothing from their own usages and customs, remembering all the time that here they are sojourners, not settlers. They make their "pile," and take it all away; for back to their native provinces in Inner China they nearly all go—alive, or in coffins.

As for the Dungans, they are Chinese Mahomedans from the neighbouring province of Kansu. Here they are settled as farmers, mostly at Manas, the agricultural centre of Zungaria. Apart from a common religion, they and the local native Mahomedans have but



WATER-CARRIERS OF KASHGAR FILL BUCKETS BY THE TUMAN'S BRIM
 What is known as the "old town" of Kashgar overlooks the River Tuman and is called *Nakma*.
Shahr. The man and boy with their shaggy, hard-bottom donkeys are fetching water from the
 Tuman, on whose bank they stand. The pipe-shaped implement in the hands of the man is a kind
 of dipper for filling the buckets.

Photo, Sir Percy Sykes

little mutual sympathy. Outwardly the Dzungars look just like the Celestials. They live in much the same style, eating with chop-sticks, though of course the flesh of the swine is taboo for them. Their language is Chinese, and their caligraphy also; even their mosques, some with pagoda-looking minarets and turned-up roofs, betray in their construction the influence of Chinese architecture. In refinement, the Dungans are decidedly inferior to the Chinese; but of the two they are the more virile, also the more transcendent and crafty. The records of the relations of the two peoples are studded with instances of

fierce revolts on the one side and of savage repressions on the other.

Eastern Turkistan is also known as Chinese Turkistan, Higher Tartary, The Seven Cities, or The Tarim Basin. It is, not unlike Zungaria, a mountain-girt plain, though on a much larger scale; but whereas the Zungarian plain descends from east to west, that of Turkistan trends downwards from west to east; the height at Kashgar (west) is about 4,500 feet, while at Lop-nor (east) it is only about 2,000 feet.

The general elevation of the country is therefore considerably above sea-level; yet it is extraordinary that there

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is one populous centre that is actually some 50 feet below that level, viz., Turfan, which, no doubt through some strange tension or rifting in the earth's crust, has so sunk into a sort of gully as to have earned for itself the reputation of being the lowest situated place in the whole of Central Asia.

The plain of Turkistan has all the characteristics of a sea-bed; indeed, during the Tertiary or earlier Quaternary period, it was covered by an immense mid-continental lake, of which Lop-nor—the reedy swamp into which what rivers there are in the country

drain—is a small and much shrunk survival. Now, nearly the whole of this erstwhile sea-bottom is a dreary sandy waste, where not a tree, not a blade of grass, not a bird, not an animal is to be seen.

As far as the eye can scan into the boundless space it sees a panorama of sand dunes, here sinking into deep troughs and gullies, there raising their crests mountain high; now the whole scene glitters in a sun rendered all the more fierce and stifling by a heat-retaining haze of an ashy-pale colour; now it is blurred by columns and clouds of



AMID THE TOWERING PEAKS OF THE CELESTIAL MOUNTAINS

Superb scenery identifies the entire range of the Tianshan, the vast mountain chain that extends for nearly a thousand miles across Asia, with heights of as much as twenty-three thousand feet. The main road from Russian into Chinese territory runs south from Semipalatinsk to Chuguchek near the Zungarian Gate on the Russo-Chinese border, and thence east into China through Suichow.

Photo. Sir George Murray.



MASTER AND HENCHMAN OF CHINESE OFFICIALDOM AT YARKAND

Chinese officials are scattered in considerable numbers throughout the length and breadth of Sinkiang; but the vast administrative system is centred at Ili, the capital, where reside the Civil Governor and the head officials. The inhabitants, composing nearly two million persons of hardy and excellent physique, though varied in nationality and creed are not fanatical and are easily ruled.

Photo. Six Feet Six.



WHERE THE EAGLE IS TRAINED "TO STOOP DOWN TO THE FIST"

Seemingly as if born in spite a very incarnation of proud, lordless, the eagle has yet been so far subjugated by man as to learn to kill game for its master. In Chinese Turkestan eagles are quite commonly used to kill antelopes, wolves, and foxes, being carried hooded on the wrist and released when the quarry is in view. A well-trained eagle has been valued at the price of two camels.

Photo, Miss Ella Zoller

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sand travelling across the desert like a hurricane, and obscuring the sky, so that day is changed into night.

Such is the Taklamakan Desert, and it forms the core of the country.

But between the actual desert and the mountains, which hold it as in the bottom of a basin, lies a belt of land less forbidding. It is mostly formed of Piedmont gravel, and no doubt it was the shore or beach of the whilom Tertiary Sea. Along this belt, but separated from each other by sandy wastes, are patches of ground covered with a friable and brownish-yellow soil, known as loess, which here is composed partly of alluvium from the mountains and partly of dust, which the storms of centuries have winnowed from the sands of the neighbouring desert and showered down over the land in "blood rain."

The soil is therefore largely of aeolian origin. It is eminently fertile; and as the rivers issuing from the encircling mountains yield a plentiful supply of water for irrigation, a string of oases,

nestling close to the foot of the mountains on the one side, and stretching out on the other to the sand dunes of the Taklamakan Desert, have come into existence, some recently, others dating from a remote past.

It is on this loess soil that are situated such towns as Hami, Turfan, Karashar, and Kucha on the north; Aksu, Maralbashi, Kashgar, Yangi Hissar, Yarkand, and Karghalik on the west; Khotan, Keriya, and Charchan on the south.

The mountains by which the plain of Turkistan is walled in are in shape like a huge horse-shoe, with the toe turned west, and they are among the highest in the world. On the north and north-west is the Tian Shan, first dividing Eastern Turkistan from Zungaria, then forming a line of demarcation between Chinese and Russian territories. On the south is the Kwenlun, another mighty range, forming a buttress to the lofty plateau of Tibet. The Tian Shan and the Kwenlun do not meet, however; but a junction is effected between



PUPILS OF KASHGAR'S CHIEF SCHOOL STUDYING THE KORAN

Kashgar has long been famed as a political and commercial centre of Chinese Turkistan. It consists of two parts, Kuhna Shahr, or the "old city," and Yangi Shahr, or "new city," built by the Chinese in 1838. The mixed population of the old city, estimated at some thirty thousand, is composed largely of Moslem Turks, whose ability and activity have helped to develop many of its industries

Photo, Sir Percy Sykes



BOUND FOR KASHGAR MARKET WITH FRESH MELONS

Although so much of Sinkiang is absolutely arid desert the soil in the oases at the foot of the mountains around the Tien Shan is highly fertile. Careful irrigation has made the basin in which Kashgar is situated famous as orchard land, whose most of the fruits that succeed in Europe grow and ripen well. Melons in particular reach a perfection rarely attained elsewhere.

Photo, Miss Lila Sykes

them by a tangle of ranges (the Karakoram, the Mustagh-Ata, the Hindu Kush, and the Pamirs) that has been variously called "The Roof of the World," the "Central Boss of Asia," or, in classical geography, the "Imaos."

In this massif is situated, on the borders of Baltistan (British-Indian territory) and Chinese Turkistan, the snow-clad peak for a long time obscurely known as K2, but now recognized as the second highest mountain in the world (28,278 feet), under the name of Mount Godwin-Austen.

And here, in their cradles of ice, are nursed to torrential strength the faint beginnings of three mighty rivers—the Indus, the Oxus, and the Yarkand, all bringers of fertility to vast regions. Here, too, amid the crags on which

the Ovis Poli and the ibex roam, India, China, Russia, and Afghanistan meet on a fourfold border, their outposts, each in its own segment, jealously keeping watch and ward.

The peoples of Eastern Turkistan are the Kirghiz of the mountains and the Chantos of the plains.

The lower portions of the mountains of Eastern Turkistan are generally rough, craggy, and barren; owing to the almost total absence of rain in this belt, the soil undergoes no denudation; and what streams there are from the upper regions force their way through to the plains in narrow, precipitous, sharp-cut V-shaped gorges, filled with boulders. These gorges are but sparsely inhabited. But higher up, somewhat below the snow-line, at from 8,000 to



PATIENT TILLERS OF THE FERTILE SOIL AROUND KASHGAR
 Natives of the plains, the Chirchiks live in villages round about the towers of Eastern Turkistan, dwelling in comfortable harkowens and cultivating their small, carefully-irrigated fields. Of mixed blood they are a strong, hardy race, rather European than Mongoloid in appearance. Their common dress is a garment of coarse cotton cloth called "khan," padded with cotton and quilted in winter.

Photo, Sir Percy Sykes



QUAINT GUARDIANS OF THE STATE OUTSIDE THE KASHGAR YAMEN

There are generally two distinct cities in the towns of Turkistan, one Mahomedan, the other Chinese. In the latter the Chinese resident officers have their yamens, or official residences, the staff including numerous guards, runners, baggage-carriers, and native interpreters. Ferocious beasts moulded in clay and whitened surround the seat of government at Kashgar, supposedly to ward off evil spirits.

Paul, Tar Pung Syde



VENERABLE MAGICIAN OF SIN-KIANG AND HIS YOUNG ADEPT

Many a strange cult, vestigial of the demonology of aboriginal Asia, prevails among the tribes inhabiting the province of Sin-Kiang. Witches are usually reckoned to be the result of a spell cast by an enemy; a sorcerer is then employed, whose supernatural insight is supposed to enable him to discover the slayer and remove the spell, thus curing the unfortunate person of his malady.

Photo, Sir Percy Selous



MATERNAL PRIDE AND INFANT COYNESS BY THE YARKAND RIVER

Most of the inhabitants of the coast of Eastern Turkistan are of Turkish stock with a strong Aryan strain. Their language is Vaghet Turkish, and they are loosely classified as Uzbeks and Sarts, the former being the more aristocratic urban dwellers and the latter the urban peasantry. Many of them are of prepossessing appearance, and the children are often delightful little creatures.

Photo Miss Ella Sykes



TOWNSWOMAN OF KASHGAR

Many races meet and mix in the town of Kashgar with its thirty thousand citizens. A Tartar strain is apparent in this somewhat forbidding face

Photo, Miss Ella Sykes

about 13,000 feet altitude, the mountains often open out into broad valleys, smoothed and enlarged by the action of ice at some remote geological period, and now covered with luxuriant grass and Alpine flowers.

Here a people of a Mongol-Tartar stock make their abode—a people squat-built, but mostly fair in complexion, with small slanting eyes, high cheek-

bones, broad nose, but little or no beard. These are the nomadic Kirghiz; and when in the vicinity of any of their encampments, one is forcibly reminded of the fact not only by the eyes, but also nose and ears. The not particularly agreeable exhalations of cattle, the pungent smell of burnt yaks' dung rising with the smoke as it floats out of the centre of circular felt-covered tents, the chorus set up by the barking of dogs, the bleating of sheep, the grunting of yaks, the whinnying of mares, the wailing of camels—all betoken the temporary station of some herdsman.

To-day, his encampment is here; to-morrow, if the grass be consumed, it flits to another pasturage; the last place is deserted, and no trace of recent habitation is left except, here and there, a heap of ashes in the centre of a circle of down-trodden turf marking where a tent had stood. In such wise the Kirghiz may be seen, living under almost identical conditions, all over the mountains of Turkistan, some at rest in encampments, others on their migrations with women astride on camels, tiny children hardly bigger than babies sitting sturdily on horseback, and with household paraphernalia of cooking pots, tents, felts, carpets, cradles, bowls, buckets hewn out of solid tree trunks, all tied on the backs of pack animals.

In these altitudes, where the air is rarefied and breathing is distressful, no beast of burden is more suitable than the yak—an ox with long silky hair, a bushy mane, and a long tail. It is a wonderful animal for strength and surefootedness; it will carry a load up to three hundred-weight on its back, and walk off with it over dizzy heights and precipitous crags—in fact, over places which no horse, and no man who is not a trained mountaineer, will negotiate.

A thing that strikes one very forcibly about the Kirghiz people is their completeness in themselves.

Practically everything they require comes from their own encampments. For example, their tent is home-made.



HEAD COOK AND BUTLER OF KASHGAR'S CHINESE CONSULATE

As the characteristic concubinate of a Chinese bill of fare are unsatisfactory in the Kashgar, the consular household lives simply on some important guest comes. These appear bounded delicacies, edible birds' nests and items soaked in molasses that have been fetched hundreds of miles and at great cost from China. The cook and butler may be called upon for more than forty courses at one single banquet.

Photo, Miss Ella Sykes



FAITH TREATMENT FOR A SORE CUTANEOUS DISEASE

Modern methods of medical treatment are available for the native population of Sia-Kiang only in those towns where Western philanthropy has established hospitals or medical missions. Elsewhere the people rely mainly on supernatural influences, like this woman, who is throwing mud at the wall of a shrine in the pathetic belief that thereby she may be cured of the disease which afflicts her.

Photo. Sir Percy Sykes

SIN-KIANG & ITS PEOPLES

The framework, shaped like a huge circular birdcage with the bars latticed across each other, is formed of willow twigs collected in the jungles at the foot of the mountains. The pieces of felt which are laid over this framework, the ropes which keep the felts in position, the carpets on which the Kirghiz sleep, all are prepared by the women from the wool of sheep and goats that graze on the neighbouring hills.

As the Kirghiz lives in the midst of his herds, he is self-supporting in the matter of meat, milk, cream, and cheese; and if he wants something alcoholic, he has his koumiss to fall back on—that is, mare's milk fermented in a leather bag made out of the whole skin of a goat.

Hardy People of the Plains

The Chantos down in the plains lead a life far more complex. The people are of an Indo-European stock. But they have become mixed, through marriage, with the inhabitants of the surrounding countries, who at various periods either had invaded Turkistan, such as the Huns, Mongols, Chinese, and Tibetans, or had settled there, like the Kashmiris, the Baltistanis, the Chitralis, and the Badakhshis.

Still, even now, their features on the whole come closer to the European than to the Mongoloid type. Some of the men are decidedly good-looking, though their features are inclined to be coarse and too large; and now and again one sees a woman fair in complexion and of striking beauty. As a race they are strong and hardy, despite the ravages of venereal diseases with which almost the entire population is tainted. But, morally, they are indolent and generally lacking in substantial qualities—and this notwithstanding certain amiable traits.

The greater part of the population live in the "kishlaks" or villages surrounding the towns. Here they are cultivators; and their low, mud-walled farmhouses may be seen dotted here and there, pleasantly ensconced in the midst

of fruit trees. In Turkistan the fields are never in large unbroken stretches; they are all cut up into small level pieces, and are so arranged that one piece stands slightly higher than another, the whole being arranged like a succession of terraces. This is to allow the irrigation water to flood one field before it flows down to the next.

Fertility Dependent on Irrigation

The rainfall in the plains is barely two inches in the year, and agriculture takes no account of this insignificant precipitation; but it does rely on the rivers which descend from the mighty snowfields and glaciers high up in the mountains—rivers which, as they emerge on to the plains, are dissected into a network of countless irrigation canals.

The crops grown are wheat, maize, millet, rice, linseed, and clover. The fruits are mostly those that succeed in Europe, such as walnuts, apples, apricots, pears, nectarines, peaches, plums, figs, pomegranates, grapes, mulberries, strawberries, and melons. They are all good, though not unusually so, except the melons, which certainly attain here to a degree of excellence rarely rivalled elsewhere.

Town Life, Private and Public

The towns of Turkistan mostly consist of two cities—one Chinese and one Mahomedan. They are invariably surrounded by lofty and crenellated mud walls, broad enough even at the top for a carriage and pair to be driven along them. There are three or four gateways (through the wall) for each city, and these are always in charge of some Chinese soldiers who open them at dawn and lock them at dusk.

In the Chinese city the people are mostly Chinese, and there, too, the civil and military ambans (or Chinese resident officers) have their yamens (official residences), with their staff of secretaries and clerks, and their numerous followers of native interpreters, police guard, and banner carriers. As for the Mahomedan



SIN-KIANG'S CHINESE GOVERNOR-GENERAL WITH HIS STAFF AT KASHGAR

At the head of the provincial administration of Sin Kiang is a Chinese governor-general, the *Chiang-shan*, who is assisted by principal secretaries for foreign affairs—Russian, German, and so forth. Immediately under him four chief commissioners, called *taojins*, administer districts in Zhetysay and Eastern Turkistan, and under each of these *agala* are twelve *hsienjins* or district officers.

Photo Miss Edith Sykes

portion of the towns, apart from a few mosques, flanked by minarets, and covered with façades of blue or green tiles, rarely is there in them a building with any architectural pretension.

The streets are simply a maze of intricate narrow winding passages, protected against the sun by straw matting stretched across the roadway and attached to houses on both sides; and shaded by these overhanging mattings are the booths, in which may be seen the owners, sitting cross-legged on a carpet on the ground, not infrequently dozing in the midst of their wares. The streets, however, always present

an animated appearance; what with men and women on donkey and horseback, frantically crying "posh-posh" (get out of the way), pedestrians jostling each other, and diving under the noses of camels carrying on their backs huge bales that stretch across the entire width of the road, one may well wonder how a traffic so unwieldy can force its way through such congested arteries.

The dwelling-houses of the people are not more than ten or twelve feet high, and are made of sun-dried mud bricks, with mud floors and flat mud roofs. On the street side they present a bare wall, with a single door, but no windows, as



MONOTONOUS THROBBING TO THE TINKLE OF THIN WIRE STRINGS

In instruments of native manufacture the unsatisfactory nature of the music to European ears is due, as in the case of this wandering trio, to the paucity of tone. Lack of skill or contentment with old ways of making the sound-box of these weird guitar-like contrivances results in a nasal noise that grates upon the ear. The deep throbs of the drum provide a welcome contrast

Photo, Miss Ella Sykes

if the single idea of the owner is, once he is inside, to shut the outer world from him.

The house of a well-to-do person is invariably arranged in two parts, one for men and another for women. The portion for men, which is nearest to the house door, consists of a peristyle, or court, with a sort of veranda running round it, opened to the sky in the centre. Around this court are arranged a number of sleeping and sitting rooms. Carpets and felts are strewn on the ground of the veranda; but there is no other furniture. Here, in the peristyle, in shade in summer and in the warmth

of the sun in winter, the male members of the household say their prayers, lounge about, entertain visitors, setting before them a dastarkhan (a large coloured cloth spread on the floor, and on which are placed bread, sweetmeats, fruit, and cups of tea), and smoke their hashish pipes.

The women's apartments communicate with those reserved for the men by a single door, taboo to all of the male sex, except very near relations. These harems comprise no more than a few dingy, squalid rooms, with walls often grimy with soot—for the family cooking is done here—and with no light or air,



CHINESE YAMEN RUNNER IN GORGEOUS LIVERY DIGHT

Chinese officials in Sin-Kiang maintain much of the pomp and circumstance dear to the heart of the Oriental magnate. On ceremonial occasions they will be attended by heralds, footmen to clear the way, umbrella and standard bearers, and mounted troops. This imposing person is merely a Yahieh, or Yamen runner. The ideographs on the scarlet and yellow plastron on his coat indicate his rank

Photo, Miss Ella Sykes

except what is admitted through small skylights in the roof.

Nowhere in the world have women a more unfortunate lot than in Turkistan. Polygamy, limited to a maximum of four wives at a time, is permitted by Mahomedan law. But what is remarkable here, even for a Mahomedan country, is the extent to which the right of divorce is indulged in by the man. No reason need be assigned for a divorce. All that the man has to do is to say to the woman "I divorce you" three times, and the formalities are complete. He is free to cherish a new wife; and if she in her turn is divorced, on the expiration of the *iddat*, i.e., legal period of one hundred days prescribed by the Koran, she is free to attach herself to another man.

Such, in brief, are the Chantos—a people over whom even their best friends can hardly wax enthusiastic. Living in a country where food is plentiful and famine has never been known, they lead a life as monotonous as it is unenterprising, in the seclusion of their oasis-towns, and devoid of that national feeling which attaches the individual to the aggregate.

The provincial administration is presided over by the Chiang-chun (governor) at Urumchi (provincial capital), who is assisted by a number of chief secretaries, such as for justice, revenue, foreign affairs, etc. He has also control of the provincial troops, though by a strange anomaly the Titai (provincial commander-in-chief) is supposed to be his equal in rank, and affects to take no



PAINTED PORCELAIN FOR YARKAND HOUSEWIVES

In his younger days he followed the leather industry, which brought no small fame to Yarkand; now, with old age weighing heavily upon him and eyesight failing, he has adopted a gentler trade, and barter's chinaware in the market-place

orders from him. The titai's headquarters are not in Urumchi, but at Kashgar. Immediately under the governor are four Taoyins (chief commissioners), to whom are apportioned the circuits of Urumchi and of Ili-Tarbagtai (in Zungaria), and of Aksu and of Kashgar (in Eastern Turkistan).

Under each taoyin are some ten to twelve district officers known as Hsien-yins, and corresponding more or less to deputy commissioners in India; and again under each hsien-yin are a number of native Moslem begs, each of whom controls a special portion of a district. The district is the unit of administration, and the hsien-yin in his own district is a little king responsible for everything

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within his jurisdiction. Though the peoples of Sin-Kiang are Mahomedans, yet the rule over them of the Confucian Chinese is not unpopular.

In his dealings with the natives of these parts the mandarin shows great tolerance to native prejudices. It is a paradox, but it is none the less true, that in her very laxity lies one of the secrets of China's power in this Mahomedan country.

The government is there to collect taxes, to watch over public security, and to punish the grosser crimes; but it should have little or nothing to do with civil suits which can be just as well left to the Shariat—the Mahomedan religious court.

Another point Chinese officials are expected to bear in mind is the importance of good relations with those natives in the country who possess influence. China proper may be a Republic; but in Turkistan her government can only be described as a sort of oligarchy wherein the upper stratum of society lords it over the lower.

On this principle the Chinese govern largely through the *bais*, *begs*, *kazis*, etc., who represent the native aristocracy; and so long as these are content all is well, even if the common people be left somewhat to their oppression.

Cities Buried in the Sands

No description of Turkistan would be complete without a reference to its archaeology.

A great number of rivers having dried up on their lower reaches, many towns, once situated on their banks, have become a prey to the sands which are ever drifting against them, until at last they have been buried; and now their sites are an abomination of desolation. But, thanks to the desiccating air of Turkistan, all that the sands have hidden have been preserved from decay—and this for close upon 1,500 years. Now, under the direction of explorers

and archaeologists, in the forefront of whom may be mentioned Sir Aurel Stein, excavations have been carried on at a number of ancient sites in the Taklamakan Desert.

In what must have been an ancient cemetery, the bodies, well preserved, but quite dry, of some Chinamen were found, clothed in the picturesque garments of the Tang period (about the sixth century). Certainly no costumes so ancient have been preserved by the Chinese in China proper. Those unearthed by Sir Aurel Stein must therefore be quite unique; and, moreover, should afford valuable indications on the condition of the textile industry in China at a far-off period.

Treasures of Literature and Art

Manuscripts, too, have been extraordinarily abundant; and these, not in one, but in some twenty different languages. Those in Chinese, Tibetan, Persian, Syriac, etc., can still be read with more or less ease. But other scripts, such as those in Central Asian Brahmi, Manichaean, Oghur, and Tangut are a mystery, save to a few European scholars. Some of the books found are medical treatises; others are fragments of certain Buddhist sacred writings, and others again are fragments in Syriac of the New Testament. All these records are written on paper, birch bark, white leather, wooden tablets, or on silk cloth.

Still more striking are the frescoes and wall-paintings that have been recovered from sand-buried Buddhist temples—all relics of great interest, because they indicate some of the stepping-stones by which the Graeco-Buddhist art of north-west India advanced through Turkistan to China and even to Japan. Here, therefore, in the Taklamakan Desert, we have a storehouse of bygone civilizations, and who knows what new pages of history still lie hidden under the sands?

END OF VOLUME VI.